



The University of Chicago
Libraries



EXCHANGE

Dr. Pusey's Sermon.

"THE HOLY EUCHARIST A COMFORT TO THE PENITENT."

A SERMON

PREACHED

BEFORE THE UNIVERSITY,

IN THE CATHEDRAL CHURCH OF CHRIST, IN OXFORD, ON THE
FOURTH SUNDAY AFTER EASTER.

BY THE

2000
REV. E. B. PUSEY, D.D.,

1000
REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH, AND LATE FELLOW OF
ORIEL COLLEGE.

NEW-YORK:

PUBLISHED BY HARPER & BROTHERS, 82 CLIFF-STREET.

1843.

BV 826

.P 93

"THE true understanding of this fruition and union which is betwixt the body and the head, betwixt the true believers and Christ, the ancient Catholic Fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, the salve of immortality and sovereign preservative against death; other, a deifical communion; other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the resurrection; other, the food of immortality, the healthful grace, and the conservatory to everlasting life. All which sayings both of the Holy Scripture and godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food!"—*Homilies, 1st Part of the Sermon on the Sacrament.*



Exchange N. Y. Public Library

chg

P R E F A C E.

It is with pain that the following sermon is published. For it is impossible for any one not to foresee one portion of its effects; what floods, namely, of blasphemy against holy truth will be poured forth by the infidel, or heretical, or secular and anti-religious papers, with which our church and country is at this time afflicted. It is like casting, with one's own hands, that which is most sacred to be outraged and profaned. Still there seem to be higher duties which require even this. The Gospel must be a savour unto life or savour unto death; from the first, it has been blasphemed wherever it has been preached. It has been blasphemed by Jews, Pagans, and each class of heretics as they arose; the Arians used blasphemous jests, taught the people blasphemous ballads, and profaned the Holy Eucharist; increase of scoffers and blasphemers are among the tokens of the last days; and yet the two witnesses are to bear testimony, though in sackcloth. The more the truth prevails, the madder must the world become; the blasphemies with which holy truth is now assailed, are but a token of its victories.

The first duty of a minister of Christ is to His little ones; for their sakes, lest any be perplexed in consequence of all which has been lately said, this sermon is published, and for them the following explanation is intended.

Nothing, throughout the whole sermon, was farther from my thoughts than controversy. I had, on such occasions as my office afforded, commenced a course of sermons on the comforts provided by the Gospel for the penitent amid the consciousness of sin, with the view to meet the charge of sternness, involved by the exhibition of one side of Catholic truth; in this course, the sacred subject of the Holy Eucharist, of necessity, came in its order; and it was my wish (however I may have been hindered by sudden indisposition from developing my meaning as I wished) to point out its comforting character to the penitent in two ways; 1st, indirectly, because it is the Body and Blood of his Lord, and is the channel of His Blessed Presence to the soul; 2dly, because in Holy Scripture the mention of remission of sins is connected with it.

In essaying to teach this, I could not but forget controversy; having, in the commencement, warned against irreverent disputings, I lived for the time in Holy Scripture and its deepest expositors, the Fathers, and was careful to use rather their language than my own, lest, on so high a subject, I should seem to speak over-boldly. Conscious of my own entire adherence to the formularies of my Church, and having repeatedly expressed myself on this subject, and in the very outset of this Sermon conveyed at once, that I believed the elements to "remain in their natural substances," and that I did not attempt to define the *mode* of the Mystery that they were also the Body and Blood of Christ, I had no fear of being misunderstood.

Once more to repeat my meaning, in order to relieve any difficulties which might (if so be) be entertained by pious minds, trained in an opposed and defective system of teaching, before whom the Sermon may now be brought. My own views were cast (so to speak) in the mould of the minds of Bp. Andrews and Abp. Bramhall, which I regarded as the type of the teaching of our Church. From them originally, and with them, I learned to receive in their literal sense, our Blessed Lord's solemn words, "This is my Body," and from them, while I believe the consecrated elements to become, by virtue of His consecrating Words, truly and really, yet spiritually and in an ineffable way, His Body and Blood, I learned also to withhold my thoughts as to the *mode* of this great Mystery, but "as a Mystery," to "adore it." With the Fathers, then, and our own great Divines (explaining, as I believe, the true meaning of our Church,*) I could not but speak of the consecrated elements as being, what, since He has so called them, I believe them to become, His Body and Blood; and I feared not, that, using their language, I should, when speaking of Divine and "spiritual" things, be thought to mean otherwise than "spiritually," or having disclaimed all thoughts as to the *mode* of their being, that any should suppose I meant a *mode* which our Church disallows.

It remains only to say, that the notes (with a few exceptions) are such as, amid hurry and severe indisposition, I could, when my sermon was demanded, put together, with the view at once of showing those who were to pronounce upon it, that I had not used high language, of my own mind, and that they might not unconsciously blame the Fathers, while they thought they were blaming myself only. They spread over the wider space, because, wholly unconscious what could be objected to, I was reduced to conjecture what it might be.

The Appendix is now drawn up by a friend (the writer being disabled), with the same view, that some might be saved from objecting to what, though often taught, may be new to them, when they see that the same, or things much stronger, have been taught by a series of Divines in our Church. It is not meant that some of these wri-

* As shown by the use of the ancient words, "The Body of our Lord Jesus Christ" (rejected in Edw. VI., 24 Book), tho Rubric for "the reverent eating and drinking" of the consecrated elements which remain, and the Article, which, while declaring that "the Body of Christ is given, taken, and eaten in the Supper, only after a spiritual and heavenly manner," by the use of the words "given" and "taken," shows that it calls That "the Body of Christ" which is "given" by the minister, "taken" by the people. (See Knox's Remains, ii., p. 170.) In like way, the Catechism teaches that "The Body and Blood of Christ are verily and indeed taken and received of the faithful, in the Lord's Supper." The very strength of the words of the Rubric denying "the Corporeal presence of Christ's natural Flesh and Blood" in itself implies (as we know by those who inserted that Rubric) that they believed everything short of this.

ters (e. g. Mede) are always consistent with themselves; it is meant only to show what has been taught, partly without rebuke, partly with authority, in our later English Church. Nor has it been the object to select the strongest passages of our writers; on the contrary, some stronger than any here quoted have been purposely passed by, out of a writer so universally received as G. Herbert.* The general tone of doctrine has been the object chiefly had in view in the selection. Some of the materials of the Catena have been already used in previous explanations on the doctrine.†

Passages or phrases, here and there, in the Sermon, were, on account of the length of the whole, omitted in the delivery; they were inserted in the copy called for, in brackets, as making the whole more authentic; these distinctions are now omitted, as needlessly distracting such as may read for edification, since in one instance only did the passages so omitted contain doctrine, viz., the words from the fathers from "and by commingling" to "Divine Nature."

And now, may God have mercy on this His Church! It is impossible not to see that a controversy has been awakened, which from the very sacredness of the subject and the vagueness of

the views of many, and the irreverence of the age, one should, of all others, most have deprecated. Yet things are in His hands, not in man's; and He, Who has so mercifully overruled every trial and every strife hitherto, to the greater good of this His Church, will, we doubt not, if we obtain from Him patient hearts, so overrule this also. And, if, since I can now speak in no other manner, I may, in this way, utter one word to the young, to whom I have heretofore spoken from a more solemn place, I would remind them, how, almost prophetically, sixteen years ago, in the volume, which was the unknown dawn and harbinger of the re-awakening of deeper truth, this was given as the watchword to those who should love the truth, "In * quietness and confidence shall be your strength." There have been manifold tokens, that patience is one great grace which God is now calling forth in our Church. "The wrath of man worketh not the righteousness of God." Sore, then, though it be to see, as we must see, the truth of God cast out, and spoken against, and trodden under foot of many, they who love it, may well be patient, when He, Whose truth it is, bears so patiently with us all; sure, that even when it seems to be trampled upon, it will thereby but sink the deeper into the "good ground" of the "honest and good heart," thence to spring up multiplied, in His good time, "thirty, sixty, and hundred fold."

Christ Church,

Ember Week, after Feast of Pentecost, 1843.

* Both in his Poems and in his Country Parson, which forms part of the Clergyman's Instructor, a work printed by the University, and recommended by Bishops to candidates for ordination.

† Tracts, No. 81; Mr. Newman's "Letter to Dr. Fausset;" Bishop of Exeter's Charge; my "Letter to Dr. Jelf;" "the Doctrine of the Catholic Church in England on the Holy Eucharist."

* Is., xxx., 27. Motto to "The Christian Year," 1827.

THE SERMON.

MATT., xvi., 28.—This is my blood of the New Testament, which is shed for many, for the remission of sins.

It is part of the manifold wisdom of God, that his gifts, in nature and in grace, minister to distinct, and, as it often seems, to unconnected ends; manifesting thereby the more his own unity, as the secret power of all things, putting itself forward in varied forms and divers manners, yet itself the one cause of all that is. The element which is the image of our baptism cleanses alike and refreshes, enlightening the fainting eye, wakens to life, as it falls, a world in seeming exhaustion and death, changes the barren land into a garden of the Lord, gives health, and nourishment, and growth. And if in nature, much more in the gifts of grace. For therein God, not by Will, or by Power only, but by Himself and the effluence of his Spirit, is the life of all which lives through Him. Our one Lord is to us, in varied forms, all, yea, more than all His disciples dare ask or think. All are His Life, flowing through all His members, and in all, as it is admitted, effacing death, enlarging life. As blind, he is our Wisdom; as sinful, our Righteousness; as hallowed, our Sanctification; as recovered from Satan, our Redemption; as sick, our Physician; as weak, our Strength; as unclean, our Fountain; as darkness, our Light; as daily fainting, our daily Bread; as dying, Life Eternal; as asleep in Him, our Resurrection.

It is, then, according to the analogy of His other gifts, that His two great Sacraments have in themselves manifold gifts. Baptism containeth not only remission of sin actual or original, but maketh members of Christ, children of God, heirs of heaven, hath the seal and earnest of the Spirit, the germ of spiritual life; the Holy Eucharist imparteth not life only, spiritual strength, and oneness with Christ, and His Indwelling, and participation of him, but, in its degree, remission of sins also. As the manna is said to have "contented every man's delight, and agreed to every taste," (1) so He, the Heavenly Manna, becometh to every man what he needeth, and what he can receive; to the penitent, perhaps, chiefly remission of sins and continued life, to those who have "loved Him and kept His word," His own transporting, irradiating Presence, full of His own grace, and life, and love; yet to each full contentment, because to each His own overflowing, undeserved goodness.

Having then, on former occasions, spoken of the Fountain of all comfort, our Redeeming Lord, His Life, for us, and Intercession with the Father, as the penitent's stay amid the overwhelming consciousness of his sins, it may well suit, in this our season of deepest joy, to speak of that, which, flowing from the throne of the Lamb which was slain, is to the penitent the deepest river of his joy, the Holy Mysteries; from which, as from Paradise, he feels that he deserves to be shut out—from which perhaps, in the holier discipline of the Ancient Church, he would have been for a time removed, but which to his soul must be the more exceedingly precious, because they are the Body and Blood of his Redeemer. While others joy with a more Angelic joy, as feeding on Him, who is the Angels' food, and "sits," as St. Chrysostom (2) says, "with Angels and Archangels and heavenly powers, clad with the kingly robe of Christ itself, yea, clad with the King Himself, and having spiritual armor," he may be the object of the joy of Angels; and while as a penitent he approaches as to the Redeemer's side, he may hope that having so been brought, he, with the penitent, shall not be parted from It, but be with Him and near Him in Paradise. "To the holier," says another (3), "He is more precious as God; to the sinner more precious is the Redeemer. Of higher value and avail is He to him, who hath more grace; yet to him also to whom much is forgiven, doth He the more avail, because "to whom much is forgiven, he loveth much."

Would that in the deep joy of this our Easter festival, the pledge of our sealed forgiveness, and the earnest of endless life in God, we could, for His sake by Whom we have been redeemed, lay aside our wearisome strifes, and that to speak of the mysteries of Divine love might not become the occasion of unloving and irreverent disputings. Would that, at least in this sacred place, we could dwell in thought together, on His endless condescension and loving-kindness, without weighing in our own measures words which must feebly convey Divine mysteries; rather intent (as so many in this day seem) on detecting that others have spoken too strongly on that which is unfathomable, than on ourselves adoring that Love, which is past finding out. "When we speak of spiritual things," is St. Chrysostom's (4) warning,

on approaching this same subject, "be there nothing of this life, nothing earthly in our thoughts; let all such things depart and be cast out, and be wholly given to the hearing of the Divine Word. When the Spirit discourseth to us, we should listen with much stillness, yea, with much awe. For the things this day read are worthy of awe. 'Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you.'"

The penitent's joy, then, in the Holy Eucharist is not the less deep, because the pardon of sins is not, as in Baptism, its direct provision. The two great Sacraments, as their very signs show, have not the same end. Baptism gives; the Holy Eucharist preserves and enlarges life. Baptism engrafts into the true Vine; the Holy Eucharist derives the richness and fullness of His life into the branches thus engrafted. Baptism buries in Christ's tomb, and through it He quickens with His life; the Holy Eucharist is given not to the dead, but to the living. It augments life, or—death; gives immortality to the living; to the dead it gives not life, but death; it is a saviour of life or death, is received to salvation or damnation. Whence the ancient Church so anxiously withheld from it such as sinned grievously, not as an example only to others, but in tenderness to themselves, lest they break through and perish; "profane," says St. Cyprian (5), "the Holy Body of the Lord," not themselves be sanctified; fall deeper, not be restored; be wounded more grievously, not be healed; since it is said, he adds, "Whoso eateth the Bread and drinketh the Cup of the Lord unworthily, is guilty of the Body and Blood of the Lord."

The chief object, then, of the Holy Eucharist, so conveyed by type or prophecy, by the very elements chosen, or by the words of our Lord, is the support and enlargement of life, and that in Him. In type (6), the tree of life was within the Paradise of God, given as a nourishment of immortality, withheld from Adam when he sinned: the bread and wine, wherewith Melchizedeck met Abraham, were to refresh the father of the faithful, the weary warrior of God; the Paschal Lamb was a commemorative sacrifice; the saving blood had been shed; it was to be eaten with the unleavened bread of sincerity and truth, and with bitter herbs the type of mortification, and by those only who are undefiled. The Manna was given to them after they had passed the Red Sea, the image of cleansing Baptism, and, as he himself interprets it, represented Him as coming down from heaven to give life unto the world, the food of Angels and the holy hosts of heaven; The Shew-bread was eaten only by those hallowed to the Priesthood, (as the whole Christian people has

in this sense been made kings and priests), and when once given to David and those that were with him, still on the ground that the "vessels of the young men were holy (7)." The Angel brought the cake to Elijah, that in the strength of that food he might go forty days and forty nights unto the Mount of God. In verbal prophecy, it is foretold under the images of the very elements, and so of strengthening and overflowing joy, "Wisdom," that is, He Who is the Wisdom of God, in a parable corresponding to that of the marriage-feast, crieth, "Come, eat of My bread and drink of the wine I have mingled." Or, in the very Psalm of His Passion and atoning Sacrifice, it is foretold, that "the poor shall eat and be satisfied;" or that He, the good Shepherd, shall prepare a Table for those whom He leadeth by the still waters of the Church, and giveth them the Cup of overflowing joy;" or as the source of gladness, "Thou hast put gladness into my heart, since the time that their corn, and wine, and oil (the emblem of the Spirit of which the faithful drink) increased," and "the wine which gladdeneth man's heart, and the oil which maketh his face to shine, and bread which strengtheneth man's heart;" or of spiritual growth, "corn and wine shall make the young men and maidens of Zion to grow; or as that which alone is satisfying, buy wine without money and without price," for that "which is not bread;" or as the special Gift to the faithful, "He hath given meat unto them that fear him;" or that which, after His Passion, He drinketh anew with His disciples in His Father's kingdom, "I have gathered my myrrh, I have drunk my wine with my milk; eat, O friends; drink, yea, drink abundantly, O beloved."

In all these varied symbols, strength, renewed life, growth, refreshment, gladness, likeness to the Angels, immortality are the gifts set forth; they are gifts as to the Redeemed of the Lord placed anew in the Paradise of his Church, admitted to His Sanctuary, joying in His Presence, growing before Him, filled with the river of His joy, feasting with Him, yea, Himself feasting in them, as in them He hungereth (8). Hitherto, there is in allusion to sin; it is what the Church should be, walking in the brightness of His light, and itself reflecting that brightness.

And when our Lord most largely and directly is setting forth the fruits of eating His Flesh and drinking His Blood, He speaks throughout of one Gift, life; freedom from death, life through Him, through His indwelling, and therefore resurrection from the dead, and life eternal. "This is the Bread, which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this Bread, he shall live for ever; and the Bread that I will give is

My Flesh, which I will give for the life of the world." "Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you." "Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last Day." He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him." "As the Living Father hath sent Me, and I live by the Father, so he that eateth Me, he also shall live by Me." "He that eateth of this Bread shall live for ever." No one can observe how this whole discourse circleth round this gift of life, and how our Lord, with unwearied patience, bringeth this one truth before us in so many different forms, without feeling that He means to inculcate, that life in Him is His chief gift in his Sacrament, and to make a reverent longing for it an incentive to our faith. Yet, although life in Him is the substance of His whole teaching, the teaching itself is manifold. Our Lord inculcates not one truth only in varied forms, but in its different bearings. He answers not the strivings of the Jews, "how can this man give us his flesh to eat?" Such an "How can these things be?" he never answereth; and we, if we are wise, shall never ask how (9) they can be elements of this world and yet His very Body and Blood. But how they give life to us he does answer; and amid this apparent uniformity of His teaching, each separate sentence gives us a portion of that answer. And the teaching of the whole, as far as such as we may grasp it, is this. That He (10) is the Living Bread, because He came down from Heaven, and as being one God with the Father, hath life in Himself, even as the Father hath life in Himself; the life then which He is He imparted to that Flesh which He took into Himself, yea, which He took so wholly, that Holy Scripture says, He became it, "the Word became Flesh," and since it is thus a part of Himself, "Whoso eateth My Flesh and drinketh My Blood," (He Himself says the amazing words,) "eateth Me," and so receiveth into Himself in an effable manner his Lord Himself, "dwelleth," (our Lord says) "in Me and I in him," and having Christ within him (11), not only *shall* he have, but he *hath* already "eternal Life," because he hath Him who is "the Only True God and Eternal Life (12);" and so Christ "will raise him up at the last Day," because he hath His life in him. Receiving Him into this very body (13), they who are His receive life, which shall pass over to our very decaying flesh; they have within them Him who is Life and Immortality and Incorruption, to cast out or absorb into itself our natural mortality, and death, and corruption, and shall "live for ever," because made one with Him Who Alone "liveth for evermore." It is

not then life only as an outward gift to be possessed by us, as His gift; it is no mere strengthening and refreshing of our souls, by the renewal (14) and confirming our wills and invigorating of our moral nature, giving us more fixedness of purpose, or implanting in us Christian graces; it is no gift, such as we might imagine gives to the most perfect of God's created beings in himself. Picture we the most perfect wisdom, knowledge, strength, harmony, proportion, brightness, beauty, fitness, completeness of created being; fair as was that angel "in the garden of God" before he fell; "the seal of comeliness, full of wisdom, and complete in beauty—perfect in his ways from the day he was created (15)." Yet let this be a perfection, upheld, indeed, of God, yet external to Him, as a mere creation, and it would fall unutterably short of the depth of the mystery of the Sacraments of Christ, and the gift, the germ whereof is therein contained for us; although such as we actually are, we know that, for strength we have weakness, for knowledge ignorance, our nature jarring still, disharmonized, obscured, deformed, both by the remains of original corruption and our own superadded sins. For the life therein bestowed is greater than any gift, since it is life in Christ, life through His indwelling, Himself Who is Life. And Holy Scripture hints that the blessed Angels, who never fell, shall, in some way to us unknown, gain by the mystery of the Incarnation, being with us gathered together under One Head, our Incarnate Lord into His One Body (16); the fullness of Him who filleth all in all. Certainly, Scripture seems to imply, that, although he "took not the nature of angels," but "of man," yet all created beings, "thrones, and dominions, and principalities, and powers," shall, if one may reverently say it, be more filled with God, when, this His body being perfected, there shall be no check or hinderance to the full effluence of His Divine Nature, circulating through the whole Body, into which He shall have "knit things in heaven and things in earth," "the innumerable company of the Angels," and "the just made perfect;" and the whole glorified Church shall be clothed and radiant with Him, the Sun of Righteousness.

And of this we have the germs and first beginnings now. This is (if we may reverently so speak) the order of the mystery of the Incarnation, (17) that the Eternal Word so took our flesh into Himself, as to impart to it His own inherent life; so that we, partaking of It, that life is transmitted on to us also, and not to our souls only, but our bodies (18) also, since we become flesh of His flesh, and bone of His bone, (19) and He Who is wholly life is imparted to us wholly. (20) The Life which He is, spreads around, first giving Its own vitality

to that sinless Flesh which He united indissolubly with Himself, and in it encircling and vivifying our whole nature, and then, through that bread which is His Flesh, finding an entrance to us individually, penetrating us, soul and body, and spirit, and irradiating and transforming into His own light and life. In the words of a father (21) who in warfare with the Nestorian heresy lived in the mystery of the Incarnation, "He is life by nature, inasmuch as He was begotten of the Living Father; but no less vivifying also is His Holy Body, being in a matter brought together (*συννευμένον*) and ineffably united with the all-vivifying Word; wherefore It is accounted His, and is conceived as one with Him. For, since the Incarnation, it is inseparable; save that we know that the Word which came from God the Father, and the Temple from the Virgin, are not indeed the same in nature; for the Body is not consubstantial with the Word from God, yet is one by that ineffable coming-together and concurrence; and since the Flesh of the Saviour became life-giving, as being united to That which is by nature Life, The Word from God, then, when we taste It, we have life in ourselves, we too being united with It, as It to the indwelling Word." "I then, (22) He saith, being in him will by Mine own Flesh raise up him who eateth thereof, in the last day. For since Christ is in us by His own Flesh, we must altogether rise, for it were incredible, yea, rather, impossible, that Life should not make alive those in whom It is." To add the words of one father only of the Western Church, ever had in honour, as well for his sufferings for the faith, as for his well-weighed and reverent language, S. Hilary (23) adduced the very actualness of this union in proof against the Arians, that the Unity of the Father and the Son, was not of will, but of nature, because our union with the Son is by unity of nature, not of harmony of will only. "For if the Word was truly made Flesh, and we, in the Supper of the Lord, truly receive the Word, being Flesh, how must He not be thought to abide in us, by the way of nature, Who, being born man, took to Himself the nature of our flesh, now inseparable from Him, and under the Sacrament of the Flesh which is to be communicated to us, hath mingled the nature of His own Flesh with His eternal nature. So then, we are all one, because both the Father is in Christ, and Christ in us. Whosoever then shall deny that the Father is in Christ by way of nature, let him first deny that himself is by way of nature in Christ or Christ in Him; because the Father in Christ and Christ in us, make us to be one in them. If then Christ truly took the Nature of our Body, and that Man, Who was born of Mary, is truly Christ, and we truly, under

a Mystery, receive the Flesh of His Body, (and thereby shall become one, because the Father is in Him and He in us), how is it asserted that the Unity is of will only, whereas the natural property (conveyed) through the Sacrament is the Sacrament of a perfect unity?" And a little after, (24) alleging our Blessed Lord's words, "My Flesh is truly meat, My Blood is truly drink." "Of the truth of the Flesh and Blood, there is no room left for doubt. For now, according both to the declaration of the Lord and our faith, It is truly Flesh and truly Blood. And these, received into us, cause, that we are in Christ and Christ in us. Is not this truth? Be it not truth to those who deny that Christ Jesus is true God. He then is in us through the flesh, and we are in Him, since this, which we are, is with Him in God."

Would that, instead of vain and profane disputings, we could but catch the echoes of these hallowed sounds, and, forgetting the jarrings of our earthly discords, live in this harmony and unity of Heaven, where, through and in our Lord, we are all one in God. Would that, borne above ourselves, we could be caught up within the influence of the mystery of that ineffable love whereby the Father would draw us to that oneness with Him in His Son, which is the perfection of eternal bliss, where will, thought, affections shall be one, because we shall be, by communication of His Divine Nature, one. Yet such is undoubted Catholic teaching, and the most literal import of Holy Scripture, and the mystery of the Sacrament, that the Eternal Word, Who is God, having taken to Him our flesh and joined it indissolubly with Himself, and so, where His Flesh is, there He is (25), and we receiving it, receive Him, and receiving Him, are joined on to him through His Flesh to the Father, and He dwelling in us, dwell in Him, and with Him in God. "I," he saith, "in the Father, and ye in Me, and I in you." This is the perfection after which all the rational creation groans, this for which the Church, which hath the first fruits of the Spirit, groaneth within herself, yea, this for which our Lord Himself tarrieth, that his yet imperfect members advancing onward in him (26), and the whole multitude of the Redeemed being gathered into the One Body, His whole Body should, in Him, be perfected in the Unity of the Father. And so is He also, as Man, truly the Mediator between God and Man, in that being as God, One with the Father, as man, one with us, we truly are in Him who is truly in the Father. He, by the truth of the Sacrament, dwelleth in us, in Whom, by Nature, all the fullness of the Godhead dwelleth; and lowest is joined on with highest, earth with heaven, corruption with incorruption, man with God.

But where, one may feel, is there here

any place for the sinner? Here all breathes of holy life, life in God, the life of God imparted to man, the indwelling of the All Holy and incarnate Word, the Presence of God in the soul and body, incorruption and eternal life, through His Holy Presence and union with him, Who, being God, is Life. Where seems there room for one, the mansion of whose soul has been broken down, and he to have no place where Christ may lay His head (27); the vessel has been broken, if not defiled, and now seems unfit to contain God's Holy Presence; the tenement has been narrowed by self-love, and seems incapable of expanding to receive the love of God, or God Who is love; or choked and thronged with evil or foul imaginations; or luxury and self-indulgence have dissolved it, or evil thoughts and desires have made room for evil spirits in that which was the dwelling-place of the Trinity?

Doubtless, God's highest and "holy" gift is, as the Ancient Church proclaimed, chiefly "for the holy." "Ye cannot be partakers of the Table of the Lord, and the table of devils." And as Holy Scripture, so also the Ancient Church, when alluding to the fruits of this ineffable gift, speak of them mostly as they would be to those, who, on earth, already live in Heaven, and on Him Who is its life and bliss. They speak of those "clothed in flesh and blood, drawing nigh to the blessed and immortal nature (28);" of "spiritual fire (29);" "grace (30) exceeding human thought and a gift unutterable;" "spiritual food (31), surpassing all creation visible and invisible;" "kindling (32) the souls of all, and making them brighter than silver purified by the fire;" "removing (33) us from earth, transferring us to heaven;" "making angels for men, so that it were a wonder that man should think he were yet on earth," (34) yea, more than angels, "becoming that which we receive, (35) the Body of Christ." For that so we are "members (36) of Him, not by love only, but in very deed, mingled with that Flesh, mingled with Him, that we might become in a manner one substance with Him," "the one Body and one Flesh of Christ (37);" and He the Eternal Son and God the Word in us, "commingled (38) and co-united with us," with our bodies as with our souls, preserving both for incorruption; "re-creating the spirit in us, to newness of life, and making us 'partakers of His Divine Nature;'" "the bond of our unity with the Father, binding us to Himself as Man," Who is "by nature, as God, in God His own Father;" "descending to our nature subject to corruption and to change, and raising it to Its own excellences, and "by commingling it with Itself, all but removing it from the conditions of created Nature," and "re-forming it according to Itself." "We are," adds St. Cyril,

B

"perfected into unity with God the Father, through Christ the Mediator. For having received into ourselves, bodily and spiritually, Him who is by Nature and truly the Son, Who hath an essential Oneness with Him, we, becoming partakers of the Nature which is above all, are glorified." "We," says another (39), "come to bear Christ in us, His Body and Blood being diffused through our members; whence, saith St. Peter, we become 'partakers of the Divine Nature.'"

Yet, although most which is spoken belongs to Christians as belonging already to the household of saints and the family of Heaven and the Communion of Angels and unity with God, still here, as elsewhere in the New Testament, there is a subordinate and subdued notion of sin; and what wraps the Saint already in the third Heaven, may yet uphold us sinners, that the pit shut not her mouth upon us. The same reality of the Divine Gift makes it Angel's food to the Saint, the ransom to the sinner. And both because It is the Body and Blood of Christ. Were it *only* a thankful commemoration of his redeeming love, or *only* a showing forth of His Death, or a strengthening *only* and refreshing of the soul, it were indeed a reasonable service, but it would have no direct healing for the sinner. To him its special joy is that it is his Redeemer's very (40) broken (41) Body, It is His Blood, which was shed for the remission of his sins. In the words of the ancient Church, he "drinks his ransom," (42) he eateth that, "the very Body and Blood of the Lord, the only sacrifice for sin," (43) God "pouresth out" for him, yet "the most precious blood of his Only-Begotten;" (44) they "are fed from the Cross of the Lord, because they eat His Body and Blood;" (45) and as of the Jews of old, even those who had been the betrayers and murderers of their Lord, it was said, "the Blood (46) which in their phrensy they shed, believing they drank," so of the true penitent it may be said, whatever may have been his sins, so he could repent, awful as it is to say, the Blood he in deed despised and profaned, and trampled under foot, may he, when himself humbled in the dust, drink, and therein drink his salvation. "He (47) who refused not to shed His blood for us, and again gave us of His Flesh and His very blood, what will He refuse for our salvation?" "He," says St. Ambrose, (48) "is the Bread of life. Whoso then eateth life cannot die. How should he die, whose food is life? How perish, who hath a living substance? Approach to Him, and be filled, because He is Bread; approach to Him and drink, because He is a fountain; approach to Him, and be enlightened, because He is Light; approach to Him and be freed, because where the Spirit of the Lord is, there is liberty approach to him

and be absolved, because He is Remission of sins."

In each place in Holy Scripture where the doctrine of the Holy Eucharist is taught, there is, at least, some indication of the remission of sins. Our blessed Lord, while chiefly speaking of Himself, as the Bread of life, the true meat, the true drink, His Indwelling Resurrection from the dead, and Life everlasting, still says also, "the Bread that I will give is My Flesh, which I will give for the life of the world." As amid the apparent identity of this teaching, each separate oracle enounces some fresh portion of the whole truth, so also does this; that His Flesh and Blood in the Sacrament shall give life, not only because they are the Flesh and Blood of the Incarnate Word, who is Life, but also because they are the very Flesh and Blood which were given and shed for the life of the world, and are given to those, for whom (49) they had been given. This is said yet more distinctly in the awful words whereby He consecrated forever (50) elements of this world to be His Body and Blood. It has been remarked (51), as that which cannot be incidental, (as how should any words of the Eternal Word be incidental?) how amid lesser variations in the order or fulness of those solemn words they still, wherever recorded, speak of the act as a present act. "This is My Body which is given for you;" "This is My Body which is broken for you;" "This is My Blood of the New Testament which is shed for many for the remission of sins;" "This Cup is the New Testament in My Blood which is shed for you." He saith not, "which shall be given," "shall be broken," "shall be shed," but "is being given," "being broken," "being shed" (*δεδόμενον, κλάμενον ἐκχυνόμενον*), and this, in remarkable contrast with His own words, when speaking of that same Gift, as yet future, "The Bread which I will give is My Flesh, which I will give (*ὃν ἐγὼ δώσω*) for the life of the world." And of one of the words used, S. Chrysostom (52) remarks how it could not be said of the Cross, but is true of the Holy Eucharist. "For 'a bone of Him,' it saith, 'shall not be broken.' But that which he suffered not on the Cross, this He suffers in the oblation for thy sake, and submits to be broken that he may fill all men." Hereby He seems as well to teach us that the great Act of his Passion then began; then, as a Priest, did He through the Eternal Spirit offer Himself without spot to God; then did He "consecrate" Himself (53) before He was by wicked hands crucified and slain (54); and all which followed, until He commended His Blessed Spirit to the hands of His Heavenly Father, was one protracted, willing, Suffering. Then did He begin His lonely journey, where there was none to help or uphold, but He "travelled in the

greatness of His strength;" then did He begin to "tread the wine press alone," and to "stain all His raiment;" then to "wash the garments" of His Humanity "with" the "Wine" of His Blood (55); and therefore does the Blood bedew us too; it cleanses us, because it is the Blood shed for the remission of our sins (56). And this may have been another truth, which our Lord intended to convey to us, when he pronounced the words as the form which consecrates the sacramental elements into His Body and Blood, that that Precious Blood is still, in continuance (57) and application of His One Oblation once made upon the Cross, poured out for us now, conveying to our souls, as being His Blood, with the other benefits of His Passion, the remission of our sins also. And so, when St. Paul says, "The cup of blessing which we bless, is it not the participation of the Blood of Christ?" remission of sins is implied by the very words. For, if we be indeed partakers of His atoning Blood, how should we not be partakers of its fruits? "That which is in the Cup," S. Chrysostom paraphrases, (58) "is that which flowed from His side, and of that do we partake." How should we approach His Sacred Side, and remain leprous still? Touching with our very lips that cleansing Blood, (59) how may we not, with the Ancient Church, (60) confess, "Lo, this hath touched my lips, and shall take away mine iniquities and cleanse my sins?" (61)

There is, accordingly, an entire agreement in the Eucharistic Liturgies of the universal Church, in prayer, in benediction, in declaration, confessing that in the Holy Eucharist, there is forgiveness of sins also. Those of S. James (62) and S. Mark (63) so paraphrase the words of Consecration as to develop the sense that they relate not only to the past act of His Precious Bloodshedding on the Cross, but to the communication of that Blood to us now. "This is My Body which for you is broken and given for the remission of sins." "This is My Blood of the New Testament, which for you and for many is poured out and given for the remission of sins." Again, the Liturgies join together, manifoldly, remission of sins and life eternal, as the two great fruits of this Sacrament. Thus in the prayer for the descent of the Holy Ghost on the sacred elements, (64) "that they may be to all who partake of them to the remission of sins, and to life eternal;" or in intercession, (65) "that we may become meet to be partakers of Thy holy mysteries to the remission of sins and life eternal," or in the words of communicating, (66) "I give thee the precious and holy and undefiled Body of our Lord and God and Saviour Jesus Christ for the remission of sins and life eternal." And the prayer in our own liturgy is almost in the very words

of an Eastern (67) and in the character of a Western Liturgy (68), "that our sinful bodies may be made clean by His Body and our souls washed by His most precious Blood." Even the Roman Liturgy, though less full on this point, has prayers, "that (69) the Communion may cleanse us from sin," "may be the washing away of guilt, the remission of all offences (70)."

It will then seem probably too refined and narrowing a distinction, when some divines of that communion, countenanced by the language of the Council of Trent (71), maintain, in opposition to other errors (72), that venial sins only are remitted by the Holy Eucharist, since to approach it in mortal sin were itself mortal sin. For although our Church also requires at least confession to God, and pronounces His absolution over us, before we dare approach those Holy Mysteries, yet because we are so far freed from our sins that we may approach, to our salvation not to condemnation, yet can we say that we are so freed, that nothing remains to be washed away? that the absolution, which admits to that cleansing Blood, is everything, that cleansing Blood itself, in this respect also, addeth nothing? Rather, the penitent's comfort is, that, as, in S. Basil's (73) words on frequent communion, "continual participation of life is nothing else than manifold life," so, often communion of that Body which was broken and that Blood which was shed for the remission of sins, is manifold remission of those sins over which he mourns, that as the loving-kindness of God admits him again and again to that Body and that Blood, the stains which his soul had contracted are more and more effaced, the guilt more and more purged, the wounds more and more healed, that atoning Blood more and more interposed between him and his sins, himself more united with his Lord, Who Alone is Righteousness and Sanctification and Redemption.

Since, then, this Divine Sacrament has, as its immediate and proper end, union with Him who hath taken our manhood into God, and the infusion into us of his Spirit and life and immortality, making us one with his glorified Humanity, as He is One in the Godhead with the Father; and, besides this, it is ulteriorly the cleansing of our sins, the refining our corruptions, the repairing of our decays, what must be the loss of the Church of the latter days, in which communions are so infrequent! How can we wonder that love should have waxed cold, corruptions so abound, grievous falls have been, among our youth, almost the rule, to stand upright the exception, Heathen strictness reproach Christian laxity, the Divine life become so rare, all higher instances of it so few and faint, when "the stay and the staff," the strength of that life is willingly forfeited? How

should there be the fulness of the Divine life amid all but a month-long fast from our "daily Bread?" While in the largest portion of the Church, the people mostly gaze at the threshold of the Heaven where they do not enter (74), what do we? We seem, alas! even to have forgotten, in our very thoughts, that daily Communion, which once was the common privilege of the whole Church, which, when the Eastern Church relaxed in her first love, the Western continued, and which they from whom we have our Communion Service in its present form, at first hoped to restore (75). It implies a life, so different from this our commonplace, ordinary tenour, a life so above this world as knit with Him Who hath overcome the world; so Angelic as living on Him Who is Angels' Food (76); a union with God so close, that we cannot mostly, I suppose, imagine to ourselves how we could daily thus be in Heaven and in our daily business here below, how sanctify our daily duties, thoughts, refreshment, so that they should be tinged with the hues reflected by our daily Heaven, not that heavenly gift be dimmed with our earthliness; how our souls should through the day shine with the glory of that ineffable Presence to which we had approached, not we approach to it with earth-dimmed souls. It must ever be so; we cannot know the Gift of God, if we forfeit it; we must cease mostly even to long for what we forego. We lose the very sense to understand it.

It is not in blame of others, my brethren, God forbid! it is as the confession of a common fault, to which others have contributed least who have been least unworthy, and which, if we confess, God may the rather teach us how to amend, that I dare not but notice, how even in this privileged and protected place, we still mostly forego even what remains, and what our Liturgy still enjoins. We have learned even, as people needs must, to justify the omission. As those, who know not our privileges of daily service, think set daily prayers must become a lifeless form; so right-minded persons speak, (and perhaps until they know it, must needs speak,) as though not we needed more reverence to partake worthily of the Communion weekly, but as though weekly Communions must needs decrease, not increase, reverence. And thus in this abode, which God has encompassed and blessed with privileges above all others, where so many have been brought into an especial nearness to Him, and a sacredness of office, so many look to be so brought, and yet on that account need the more watchfulness and Divine strength that they fall not—where, if we will, we may retire into ourselves, as much as we will, and have daily prayers to prepare our souls—we have in

very many cases, not even the privileges which are becoming common in village Churches; we all, to whom it is expressly, as by name, enjoined, to "receive the (77) Holy Communion with the Priest every Sunday at the least," have it perhaps scarcely monthly (78), and the thanksgiving for the Ascension of our Lord stands in our Prayer Book year by year unuttered, because when he ascended up on high to receive gifts for men, there are none here below to receive the Gift He won for us, or Himself, Who is the Giver and the Gift. Nor has this been ever thus; even a century and a half ago, this Cathedral was remarked as one of those, where, after the desolation of the Great Rebellion, weekly Communion was still celebrated. (79)

But, however we may see that our present decay and negligence should not continue, restoration must not be rashly compassed. It is not a matter of obeying rubrics, but of life or death—of health or decay—of coming together for the better or for the worst, to salvation or to condemnation. Healthful restoration is a work of humility, not to be essayed as though we had the disposal of things, and could at our will replace what by our forefathers' negligence was lost, and by our sins bound up with theirs is yet forfeited. Sound restoration must be the gift of God, to be sought of him in humiliation, in prayer, in mutual forbearance and charity, with increased strictness of life, and more diligent use of what we have. We must consult one for the other. There is, in our fallen state, a reverent abstaining from more frequent Communion, founded on real though undue fears; there is and ought to be a real consciousness that more frequent Communion should involve a change of life, more collectedness in God, more retirement, at times, from society, deeper consciousness of His presence, more sacredness in our ordinary actions whom He so vouchsafeth to hallow, greater love for His Passion which we celebrate, and carrying it about, in strictness of self-rule and self-discipline, and self-denying love. And these graces, we know too well, come slowly. Better, then, for a time forego what any would long for, or obtain it, whereby God's bounty and Providence that Gift may be had, than by premature urgency "walk not charitably," or risk injury to a brother's soul. He Who alone can make more frequent Communion a blessing, and who gave such strength to that one heavenly meal, whereby through forty days and forty nights of pilgrimage he carried Elijah to His Presence at the Mount of God,

can, if we be faithful and keep His Gift which we receive, give such abundant strength to our rarer Communion, that they shall carry us through our forty years of trial unto his own Holy Hill, and the Vision of himself in bliss. Rather should those who long for it, fear that if it were given them, they might not be fitted for it, or, if we have it, that we come short of the fulness of its blessing, than use inconsiderate eagerness in its restoration. Ask we it of God, so will He teach us how to obtain it of those whom He has made its dispensers to us. They too have their responsibilities, not to bestow it prematurely, though they be involved in the common loss. Let us each suspect ourselves, not others; the backward their own backwardness, the forward their own eagerness; each habitually interpret well the other's actions and motives; they who seek to partake more often of the heavenly Food, honour the reverence and humility which abstains, and they who think it reverent to abstain, censure not as innovation, the return to ancient devotion and love; restore it, if we may, at such an hour of the day, when to be absent need not cause pain or perplexity, and may make least distinction; so, while we each think all good of the other, may we altogether, strengthened by the Same Bread, washed by the Same Blood, be led, in the unity of the Spirit and the bond of peace and holiness of life, to that ineffable Feast, where not, as now, in Mysteries, but face to face, we shall ever see God, and be ever filled with His Goodness and His Love.

Meantime such of us as long to be penitents, may well feel that we are less than the least of God's mercies; that we have already far more than we deserve; (for whereas we deserved Hell, we have the antepast of Heaven); that the children's bread is indeed taken and given unto dogs; that He, who is undefiled, spotless, separate from sinners, cometh to be a guest with us sinners; and therein may we indeed find our comfort and our stay. For where He is, how should there not be forgiveness, and life, and peace, and joy? What other hope need we, if we may indeed hope that we thereby dwell in Him and He in us, He in us, if not by the fulness of His graces, yet with such at least as are fitted to our state, cleansing our iniquities and healing our infirmities, Himself the forgiveness we long for; we in Him, in Whom if we be found in that Day, our pardon is forever sealed; ourselves forever cleansed, our iniquity forgiven, and our sin covered.

NOTES.

(1) Wisd., xvi., 20.

(2) Hom. 46, in S. Joh. fin.

(3) S. Ambrose de Jos., c. 3, § 11.

(4) Hom. 47, in S. Joh. init.

(5) Ep. 15, ad Mart., and Ep. 16, ad Presb.

(6) All the following types, as also that of the "burning coal," referred to hereafter, are received (with some others) even by the learned Lutheran, J. Gerhard (de S. Cæn., c. 2), as are some of the verbal prophesies; all are currently found among the Fathers.

(7) Sam., xxi., 5.

(8) S. Ambr. de Myst. fin., S. Jerome, Ep. 120, ad Hedib., q. 2, on St. Matt., xxvi., 29. "Moses gave us not the true bread, but the Lord Jesus; Himself feasting, and the feast; Himself eating, and Who is eaten (Ipse conviva et convivium, ipse comedens et qui comeditur). We drink His Blood, and without Himself we cannot drink it. Let us do His will, and Christ will drink with us His own Blood in the kingdom of the Church."

(9) "Marvel not hereat, nor inquire in Jewish manner how," &c.—S. Cyr., in S. Joh., l. iv., p. 362, Add., p. 358, 5.

(10) "When the Son saith that He was sent, He signifieth His Incarnation, and nothing else; but by Incarnation we mean that He became wholly man. As, then, the Father, He saith, made Me man, and since I was begotten of That Which is, by nature, Life, I, being God the Word, 'live,' and, having become man, filled My Temple, that is, My Body, with Mine own nature; so then, in like manner, shall he also who eateth my Flesh live by Me. For I took mortal flesh; but, having dwelt in it, being by nature Life, because I am of The living Father, I have transmuted it wholly into My own life. The corruption of the flesh conquered not me, but I conquered it, as God. As then (for I again say it, unwearied, since it is to profit), although I was made flesh (for the 'being sent' meaneth this), again I live through the living Father, that is, retaining in Myself the natural excellence (*ἐξουσίαν*) of Him Who begat Me, so also he, who, by the participation of My Flesh, receiveth Me, shall have life in himself, being wholly and altogether transferred into Me, who am able to give life, because I am, as it were, of the life-giving Root, that is, God the Father."—S. Cyril in S. Joh., l. iv., c. 3, init., p. 366, ed. Aub.

(11) "So receive the Holy Communion, believing that it hath power of expelling, not death only, but the diseases in us [*i. e.*, in the soul]. For Christ *thus coming to be in us* (*ἐν ἡμῖν γεγώς*), lulleth in us the law which rageth in the members of the flesh, and kindleth carefulness to Godward, and deadeneth passions," &c.—S. Cyr. in S. Joh., vi., 56, p. 365. "He saith, he that eateth My Flesh dwelleth in Me, showing that He is mingled with him (*ἐν αὐτῷ ἀνακτυπᾶται*)."—S. Chrys., Hom., 47, in S., § 1. "Thou hast not the Cherubim, but the Lord Himself of

the Cherubim in dwelling, not the pot, nor the manna, the tables of stone and Aaron's rod, but the Body and Blood of the Lord."—S. Chrys. in Ps. 133. "Thou art about to receive the King within thee (*ἐνδοξέσθαι*) by communion. When the King entereth the soul, there ought to be a great calm."—S. Chrys., de B. Philog., fin.

(12) See S. Cyr., ib., p. 363.

(13) "Why do we receive it [the Holy Eucharist] within us? Is it not that it may make Christ to dwell in us corporeally also (*ἄρ οὐχὲ καὶ σωματικῶς ἡμῖν ἐνοικίονσα τὸν Χριστόν*), by participation and communion of His holy flesh? For St. Paul says that the Gentiles are imbodied (*ἀνάρωμα*) with, and coheirs, and copartakers of Christ? How are they shown to be 'embodied?' Because, being admitted to share the Holy Eucharist, they become one body with Him, just as each one of the holy Apostles. For why did he [St. Paul] call his own, yea the members of all, as well as his own, the members of Christ? (1 Cor., vi., 15.) And the Saviour Himself saith, 'Whoso eateth My Flesh, and drinketh My Blood, dwelleth in Me and I in Him.' For here it is especially to be observed, that Christ saith that He shall be in us, not by a certain relation only as entertained through the affections, but also by a natural participation. For, as if one entwinneth wax with other wax, and melteth them by the fire, there resulteth of both one (*ἐν τῷ*), so through the participation of the Body of Christ and of His precious Blood, He in us, and we again in Him, are co-united; for in no other way could that which is by nature corruptible be made alive, unless it were bodily entwined with the Body of That Which is by nature Life, the Only-Begotten (*εἰ μὴ συνεντλαχὲ σωματικῶς τῷ σώματι τῆς κατὰ φύσιν ζωῆς τοῦτ' ἐστὶ τοῦ Μονογενοῦς*). And if any be not persuaded by my words, give credence to Christ himself, crying aloud, 'Verily, verily, I say unto you, Except ye eat,' &c. (St. John, vi., 53, 54.) 'Thou hearest how Himself, plainly declaring that, unless we 'eat His Flesh and drink His Blood,' we 'have not in ourselves,' that is, in our flesh, 'Eternal Life; but Eternal Life may be conceived to be, and most justly, the Flesh of That Which is Life, that is, the Only-Begotten.' " S. Cyr. in S. Joh., xv., 1, l. x., c. 2, p. 862, 3. "How say they that the flesh goeth to corruption, and partaketh not of life, which is nourished by the Body of the Lord and by His Blood. Our doctrine agreeth with the Eucharist, and the Eucharist confirmeth our doctrine. For as bread out of the earth receiveth the invocation of God, is no longer common bread, but Eucharist, consisting of two things, an earthly and a heavenly, so also our bodies, receiving the Eucharist, are no longer corruptible, having the hope of the Resurrection forever."—S. Iren., 4, 18, 5; comp. S. Greg. Nyss. (very fully), Catech. Orat., c. 37, t. iii., p. 102.

(14) But, in the words of our Catechism, "by

the Body and Blood of Christ," i. e., by receiving them.

(15) Ezek. xxviii., 12, 15.

(16) "I say more, even angels, and virtues, and the higher powers are confederated in this one Church, as the Apostle teaches that in Christ all things are reconciled, not only things in earth, but things in heaven."—S. Nicetæ Expl. Symb., p. 44, (quoted Manning, Unity of the Church, p. 37.)

(17) "Doth any man doubt that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of His Blessed Body? Our corruptible bodies could never live the life they live, were it not that here they are joined with His Body, which is incorruptible, and that His is in ours as a cause of immortality—a cause by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is, therefore, both as God and as man, that true vine whereof we both spiritually and corporeally are branches. The mixture of His bodily substance with ours is a thing which the ancient fathers disclaim. Yet the mixture of His flesh with ours they speak of, to signify what our very bodies through mystical conjunction receive from that vital efficacy which we know to be in His; and from bodily mixtures they borrow diverse similitudes rather to declare the truth, than the manner of coherence between his sacred and the sanctified bodies of saints."—Hooker, H. E., v., 56, 9. The thoughtful study of these chapters of Hooker on the connexion of the Sacraments with the Incarnation of our Blessed Lord would do much, in pious minds, to remove existing difficulties in the reception of the truth.

(18) "The Holy Body then of Christ giveth life to those in whom It is, and keepeth them from incorruption, mingled (*ἀνακρίτμενον*) with our bodies. For we know it to be the Body of no other than of Him Who is, by Nature, Life, having in Itself the whole Virtue of the united Word, and in-qualified as it were, (*πεποικιμένον*) yea, rather, filled with His mighty working, whereby all things are made alive and kept in being."—S. Cyr. in S. Joh. 6, 35, 1, iii., c. 6, p. 324.

(19) S. Chrys. Hom. 46, in S. Joh. § 2, fin. "Wherefore we needs ought to learn what is the miracle (*θαύμα*) of the Mysteries, why they were given, and what their benefit. We become one body, members, he saith, of His Flock and of His Bones."—Add., § 3. See also Mede, App.

(20) "If they who touched the hem of His garment drew such great virtue, how much more they who possess him wholly (*οἱ ὅλον αὐτὸν κατέχοντες*)."—S. Chrys. Hom. 50, in S. Matt., § 2.

(21) S. Cyril Alex. in S. Joh. 1, iv., c. 2, in v. 44, p. 361. The words just preceding are, on v. 24. "For wholly destitute of all share and taste of that life which is sanctification and bliss, are they who do not through the mystical Communion (*εὐλαγία*) receive the Son."

(22) Ib. in v. 55, p. 363.

(23) De Trin., viii., 13.

(24) Ib., § 14.

(25) "Where His Body is, there Christ is. When the adversary shall see thy dwelling-place (hospitium) filled with the brightness of the heavenly Presence," &c.—S. Ambr., in Ps. 118, § 8, 48.

(26) S. Aug. in Ps. 138, § 21. Serm. 135, de verb.; Ev. Joh., 9, c. 5, comp. S. Hil. de Trin., xi., 49, (quoted Tract on Holy Baptism, p. 180, ed. 3.)

(27) Bp. Andrewes' Devotions for Holy Communion, (from Ancient Liturgies,) "O Lord, I am not worthy, I am not fit, that Thou shouldst come under the roof of my soul; for it is all desolate and ruined; nor hast Thou in me fitting place to lay thy head."

(28) S. Chrys. de Sacerdot., iii., 5, add. in die Nat. J. C., t. 2, p. 305, "consider that, being earth and ashes, thou receivest the Body and Blood of Christ—now when God inviteth thee to His own Table, and setteth before thee his own Son—let us draw near as approaching to the King of Heaven."

(29) De Beat. Philog. Hom., vi., t. i., p. 500, ed. Ben. de Pœnit. Hom. 9, init., S. Ephr. Opp. Syr., t. iii., p. 23.

(30) S. Chrys. in Ps. 133.

(31) S. Chrys. de Bapt. Christi, fin.

(32) "This Blood is the salvation of our souls; by this the soul is washed; by this beautified; by this kindled; this maketh our mind gleam more than fire; this maketh the soul brighter than gold."—S. Chrys. in S. Joh. Hom. 46, § 3, add. de Sac., iii., 4.

(33) S. Christ. in S. Matt. Hom. 25, § 3.

(34) S. Chrys. de Bapt. Christi fin., t. ii., p. 374.

(35) S. Aug. Serm., 227, ad Inf. de Sac.

(36) S. Chrys. Hom. 46, in S. Joh., § 3. "But that we may be thus [one body, members of His Flesh and of His Bones,] not through love only, but in very truth, be we mingled with that Flesh. For this taketh place through the Food He gave us, wishing to show the longing He hath towards us, wherefore He hath mingled Himself with us, and blended (*ἀνέχυρε*) His body with us that we might be in a manner one substance (*ἐν τῷ*) as the body joined to the head;" and in S. Matt. Hom. 82, § 5. "It sufficed not to Him to become man, nor to be buffeted and slain, but He mingled Himself also with us, and not by faith only, but in very deed maketh us His Body."

"For as if one joineth wax with wax, he will see the one in the other, in like manner, I deem, he who receiveth the Flesh of our Saviour Jesus Christ, and drinketh His precious Blood, as He saith, is found as one substance with Him (*ἐν ὧς πρὸς αὐτὸν*) commingled as it were and immingled with him (*συνανακρίνόμενος ὡς περ καὶ ἀναμειγνύμενος αὐτῷ*), through the participation, so that he is found in Christ, and Christ again in him. As then Paul saith that a little leaven leaveneth the whole lump, so the least portion of the consecrated elements blendeth (*ἀναφύρει*) our whole body with itself, and filleth it with its own mighty working, and thus Christ cometh to be in us and we in Him."—S. Cyr. in S. John, 6, 57, p. 364, 5. S. Cyril again uses the word *ἀνακεκραμένους* ib., p. 351.

(37) S. Chrys. in S. Mat., Hem., 82, § 5. "That whereas the Angels gaze with awe, thereby are we nourished, therewith are we mingled, and we become the one body and the one flesh of Christ." Add., S. Cyr., Jer., Lect. 22, § 3.

(38) The whole passage stands thus in S. Cyril, (in S. Joh., 17, 23, l. xi., c. 12, p. 1001.) "We are united [not only with each other, but] with God also. And how, the Lord Himself hath explained. 'I in them, and Thou in Me, that they may be perfected in one (*ἐν ἐν*).' For the Son is in us corporeally as Man, commingled and co-united with us (*συνανακρίνῃ μὲνός τε καὶ συνενοούμενός*) by the Holy Eucharist. And again spiritually as God, by the power and grace of His own Spirit, re-creating the spirit in us to

newness of life, and making us partakers of the Divine Nature. Christ then appeareth to be the bond of our unity with God the Father, binding us to Himself, as Man, but being, as God, in God His own Father. For in no other way could the nature, subject to corruption, rise aloft to incorruption, unless the nature, superior to all corruption and change, had descended to it, lightening in a manner that which ever sunk downward, and raising it to its own excellences, and by communion and commingling with Itself all but uplifting it from the conditions conformable to created nature, and reforming according to Itself, that which is not so of Itself. We are, &c. [as in the text.] For Christ willeth that we be received into the oneness with God the Father."

(39) S. Cyr., Jer., l. c.

(40) S. Chrys., in S. Joh., Hom., 46, § 4. "I willed to become your Brother; I became partner of Flesh and Blood for your sake; again, that same Flesh and Blood, whereby I became akin to you, I give forth to you." S. Ignat., Ep. ad Smyrn., § 7. "They [the Docetæ] abstain from the Eucharist and prayer, because they confess not that the Eucharist is that Flesh of our Saviour Jesus Christ which suffered for our sins, which by His loving-kindness the Father raised."

—Comp. Bp. Taylor, (App.)

(41) See S. Chrys. below, p. 21. Liturgies, p. 24. Bp. Taylor, (App.)

(42) S. Aug. Conf., l. 10, fin., "pretii nostri Sacramentum," ib., l. 9, § 36.

(43) S. Aug., c. Cresc., Don. i., 25.

(44) S. Aug., Sermon 216, § 3, "whom He accounteth so dear, that for you He poureth out daily," &c.

(45) S. Aug. in Ps. 100, 9.

(46) S. Aug., Sermon 77, 4 add., Sermon 80, 5, fin., S. 87, 14, S. 89, 1, S. 352, 2, in Ps. 45, § 4, and in Ps. 65, § 5, add., S. Chrys. de Prod. Jud. Hom., 2, § 3. "This is my Blood, which is shed for you for the remission of sins. And Judas was present when the Lord said this. This is the Blood which thou didst sell for thirty pieces of silver. Oh how great the loving-kindness of Christ! oh, what the ingratitude of Judas! The Lord nourished, the servant sold. For he sold Him, receiving the thirty pieces of silver; Christ shed His own Blood as a ransom for us, and gave It to him, who sold Him, had he willed. For Judas also was present before the betrayal, and partook of the Holy Table, and received the mystical Feast."

(47) S. Chrys. ad Pop. Ant. ii., fin.

(48) In Ps. 118, lit. 18, § 28.

(49) St. Chrys. in St. Matt. Hom. 25, § 3. "If of His Birth it is said 'all this,' what shall we say of His being crucified, and shedding His Blood for us, and giving Himself to us for a spiritual feast and banquet?"—S. Cyr., in S. Joh., vi., 51, lib. iv., c. 2, p. 354. "Christ then gave His own Body for the life of all, but again through It He maketh life to dwell in us (*ἐνοικίζει*); and how, I will say as I am able. For when the life-giving Word of God dwelt in the flesh, He transformed it into His own proper good, i. e. life, and by the unspeakable character of this union, coming wholly together with it, made It life-giving, as Himself is by Nature. Where the Body of Christ giveth life to all who partake of It, for It expels death when it entereth those subject to death, and removeth corruption, producing by Itself perfectly, (*τελείως ὥδινον ἐν αὐτῷ*) that Word which abolisheth corrup-

tion."—St. Cyr. Ep. ad Cæcil. init. "His Blood whereby we were redeemed and brought to life cannot seem to be in the Cup, when wine is wanting to the Cup, whereby the blood of Christ is set forth."—S. Clem. al. Pæd., ii., 2, v., fin. "He blessed wine when He said, Take, drink, this is My Blood, the blood of the vine; for the Word, Which is poured forth for many for the remission of sins, he calls, in image, the holy fountain of joy."

(50) S. Chrys. de Prodit. Jud., Hom., i., 6. "As that voice, 'increase and be multiplied,' was uttered once, but throughout all time doth in act enable our race to produce children, so also that voice [This is My Body], once spoken, doth, on every Table in the Churches, from that time until this day, and until His Coming, make the Sacrifice perfect."

(51) Johnson's Unbloody Sacrifice, c. 2, s. 1, p. 85, sqq. Of Roman Catholic Divines, it is maintained by Jansenius ad Concordiam Evang., c. 13, and others quoted by Vazquez (qu. 78, art. 3, Disp. 99, c. 1.), rejected by Vazquez (ib.)

(52) Hom. 24 in 1 Cor., § 4. The comment is immediately on c. 10, 16, "the Bread which we break," *τὸν ἄρτον ὃν κλάμεν*, where he chiefly dwells on the doctrines of the Holy Eucharist. It, of course, more strongly applies to the words themselves, *ὃν ὑπὲρ ἡμῶν κλάμεν*.

(53) S. John, xvii., 19. "What meaneth, 'I sanctify Myself?' I offer Thee a sacrifice; but all the sacrifices are called 'holy'; and, properly, 'holy' are what are dedicated to God." S. Chrys., ad loc. Hom., 82, § 1. "That, according to the usage of the law, is said to be sanctified which is by any one brought unto God, as a gift or offering, such as every first-born which openeth the womb among the children of Israel. For He saith unto Moses, 'sanctify unto Me,' &c.; i. e., dedicate, set apart, write down as holy. Taking, then, according to usage, 'sanctify' as meaning 'to dedicate and set apart,' we say that the Son 'sanctified Himself for us. For He offered Himself, as a Sacrifice and holy offering to God the Father, reconciling the word unto Him,' &c.—S. Cyr., ad loc., l. xi., c. 10, p. 989.

(54) "He Who disposeth all things according to His supreme Will, awaiteth not the compulsion from the Betrayal, nor the violent assault of the Jews, and the lawless judgment of Pilate, so that their malice should be the beginning and cause of the common salvation of man; but by this dispensation He anticipateth their assault according to the mode of His Priestly Act, ineffable and invisible to man, and offered Himself as an Offering and Sacrifice for us, Priest at once and the Lamb of God, Who taketh away the sins of the world."—S. Greg. Nyss. Orat., i., in Christi. Res. t. iii., p. 389, ad S. Cyr., Ep. 63, ad Cæcil. Theodoret in Ps. 109, S. Aug. de Doctr. Christ. iv., 21.

(55) Gen. xlix., 11, is explained of the Passion of Christ by Iustin M. Apol., l. p. 74, ed. Par., Dial. c. Tryph., p. 273, Tert. adv. Marc., v. 40, S. Ambr. de Jos., § 13, de bened. Pat., c. 24, S. James of Edess. ap. S. Ephr. ad loc. (as v. 12, is by S. Jerome in Is., l. 1, 15, c. 55), of His Blood, Clem. Al. Pædag. l. i., p. 126, Orig. Hom. 17 in Jud., and by Orig., also of the Holy Eucharist, as also by S. Cyr., Ep. 63, S. Aug. de Civ. D., xvi., 41.

(56) That you may eat the body of the Lord Jesus, wherein is remission of sins, the imploring of Divine reconciliation and everlasting pro-

tection."—S. Ambr. in Ps. 118. Litt. 8. § 48. "He receiveth who examineth himself, but who-so receiveth shall not die the sinner's death, for this Bread is the remission of sins."—Id. de Bened. Patr., c. 9.

(57.) "This word ['sufficient Sacrifice'] refers to the sacrifice mentioned before, for we still continue and commemorate that Sacrifice, which Christ once made upon the Cross." (Notes from the Collections of Bp. Overall, ap. Nicholl's Comm. additional notes; see more at length Tract No. 63.) "What then? Do not we [Christians] daily offer? We do offer, but making a Memorial of His Death. And this is one and not many. How one and not many? Because it was once offered, as was that which was brought into the Holy of Holies. This is a type of that, and this itself of that, For we always offer the Same (τὸν αὐτὸν); not now one animal, to-morrow another, but always the same thing. So then the sacrifice is one. Else since it is offered in many places, there were many Christs. But no. There is but one Christ everywhere, here fully and there fully, One Body. As then He, being offered in many places, is One Body, and not many bodies, so also there is One Sacrifice. Our High Priest is He, Who offered the Sacrifice which cleanseth us. That same Sacrifice which was then also offered, we offer now too, That, the inexhaustible. For this is for a Memorial of That Which took place then. For, He saith, 'This do, as a Memorial of Me.' We do not make a different, but always the same Sacrifice; or rather, we make a memorial of that Sacrifice."—(S. Chrys. Hom. 17 on Heb. 9, 28. "Christ was once offered.")

(58) Ad loc.

(59) "His Blood is there received, His Flesh distributed to the salvation of the people; His Blood poured out, not now on the hands of the unbelievers, but into the mouths of the faithful." S. Greg., Dial. iv., 58. "While the blood in the cup is being poured out (κενουμένου) out of the undefiled Side."—S. Chrys., de Pœnit. init. S. Chrys. also speaks of tongue redeemed (φροντισσομένην) "with the most awful Blood," in S. Matth., Hom. 82, § 5, and de Sac. iii., 4, p. 382. "Thou seest all reddened with that precious Blood," and in Ps. 149, § 4, t. 5, p. 433. "Think that this [the tongue] is the member, whereby we hold converse with God—this the member whereby we receive the awful Sacrifice." Comp. Hooker, (App.) "We are dyed red within and without;" and in Bp. Wilson, (App.) "Seeing the Blood of the true Paschal Lamb upon your lips."

(60) The coal from the altar is regarded as a type of the Holy Eucharist by S. Chrys., in illud Vide Dom. Hom., 5, § 3, t. vi., p. 141. "And what marvel, if thou standest with the Seraphim, since those things which the Seraphim dared not touch, these God hath given thee with all confidence. For he saith, 'there was sent to me one of the Seraphim, having a coal of fire, which he took with the tongs from the altar.' That altar is an image and likeness of the Altar; that fire, of this spiritual fire; but the Seraphim dared not touch it with the hand, but with the tongs, but thou receivest it in the hand. Were you indeed to regard the dignity of what is there placed (τὸν ποικεμένον) it is far too great for the touch of the Seraphim—and ad loc., § 4, ib., p. 69, as the exposition of others, when himself giving the primary meaning, "Some say that these things are the symbols of the Mysteries which were to

come, the Altar, the fire lying thereon, the ministering power, its being placed in the mouth, the cleansing of sins." See also de Pœn. Hom., 9, t. ii., p. 350, ed. Ben. "Wherefore, also, when ye approach, think not that ye receive the Divine Body, as from man, but as from the Seraphim themselves with the tongs of fire which Isaias saw, think that ye receive the Divine Body; and as touching with the lips the Divine and Unpolluted Side, so let us receive the Saving Blood." Theodoret, ad loc., "placing the coal on the mouth of the prophet, he declared to him the remission of sin. But by these things is moreover described and pre-typified the participation of our blessings, the remission of sins through the Body and Blood of the Lord." Add. S. Ephr., Serm., 10, adv. Scrutat., Opp. Syr., t. iii., p. 23. S. James Doct., ap. S. Ephr. Opp., ad loc., t. ii., p. 30, et al., ib. See also lit. of S. Cyril (Renaudot. Liturg., tom. ii., 49). Coptic (ib., p. 54). Renaudot (p. 195), mentions a sacred vessel, in use among the Greeks and Copts, called hence the (ἀγιαλῆς) and suggests (ib., p. 323), that the title spiritual 'fire,' frequent in Greek hymns on the Holy Eucharist, refers to this type (see S. Chrys., ab. p. 16, and in this note).

(61) Lit. of S. Chrys., p. 83, ed. Goav., comp. Lit. of S. James Ass. Cod. Lit., v. 56. "The Lord bless us and make us worthy to take with the pure 'tongs' of our hands the fiery coal, and to place it on the mouths of the faithful, for the cleansing and purifying of their souls and bodies, now and ever."

(62) Greek (Ass. Cod. Lit., v. 36). Syriac (ib., p. 236). Arminian (Renaud., Lit. Orr., ii., 127).

(63) Greek (Ass., vii., 32, 33, 58, 104). Coptic (141, 2, ib.).

(64) Lit. of S. James (Ass., v. 40). S. Mark (ib., vii., 60, Add. p. 35). Lit. of S. Gregory (ib., 106, 7). Syriac (ib., 190, 1). Coptic (ib., 143, 4). Const. App., viii., 12, Lit. of S. Chrys., Goar., p. 77).

(65) Lit. of S. James (Ass., v., 52), Post Comm. Const., Ap., viii., 14, S. Basil from S. James, Ass., vii., 46, "for the remission of sins, for the communication of the Holy Spirit." S. Mark, ib., vii., 73. It is retained in the Nestorian lit., Ren., ii., 634, "May Thy Living Body, O Lord, which we have eaten, and Thy pure Blood which we have drunk, not be to us, Lord, to hurt or weakness, but to the expiation of offences and blotting out of sins, Lord of all;" and p. 35 (benediction), "To Him, Who expiates our offences by His body, and doeth away our sins by His Blood, be praise in His Church;" and, Gallie-Goth. Liturg., Post Comm. (Mabillon de Lit., Gall., p. 300), "Thy Body crucified for us we have eaten, and Thy Holy Blood shed for us we have drunk; may Thy Holy Body be to us salvation, and Thy Holy Blood for remission of sins here and for eternal ages." Armenian, ap. Ren., ii., 12. "Let not this Mystery, which was instituted for our salvation, become to us to judgment, but to the abolition of our sins," &c. Miss. Mixt. Mozarab., p. 233, ed. Lesl. "Tasting, Lord, the fulness of [Thy] sweetness, we pray that this be to us for the remission of sins and the health of our minds;" and the priest for himself, "O Lord, my God, grant me so to receive the Body and Blood of Thy Son our Lord Jesus Christ, that by It I may obtain remission of all my sins, and be filled with Thy Holy Spirit." (Ib., p. 232.)

(66) Lit. of S. Chrys. Geor., p. 82, 83.

(67) Vouchsafe to us, O Lord God, that our bodies may be sanctified by thy Holy Body, and our souls cleansed by thy propitiating Blood, and that it may be to us forgiveness of our debts and pardon of our sins." Supplement to Lyriac Liturgies, Ass. v., 208, 9; comp. S. Empr. Paroen., xi., and Pœnit. Opp., t. iii., p. 429. "Leave me not in hell, most merciful Lord, Who hast given me Thy Body to eat, and made me to drink Thy Blood, which is life; through Thy Body may I be cleansed, and through Thy Blood my trespasses be forgiven.

(68) "—by Whose Flesh, sanctified by Thyself, while fed, we are strengthened, and by His Blood, while given us to drink, we are washed." Gallic. Sacram. ap. Muratori Lit. Rom. Vet., p. 816, add. Missale Gall-Goth. ap. Mabillon, p. 229.

(69) Post-Comm. for the Circumcision, &c. In the Sarum, York, and Hereford Missals, daily.

(70) 3d Post-Comm. for Ash-Wedn., &c. Also in the Præp. ad. Miss. in the Breviary, "Grant that this holy foretaste of Thy Body and Blood, which I, unworthy, look to receive, may be the perfect cleansing of sins," &c. [A friend adds the following:—"Deliver me by this Thy All-holy Body and Blood from all mine iniquities and all evils;" prayer before communicating. (so also Sar., "all my evils;" York. Heref.) "Grant that I may so worthily receive this All-holy Body and Blood of Thy Son our Lord Jesus Christ, that I may be meet to receive thereby remission of all my sins and be filled with thy Holy Spirit." Sar. Prayer before kiss of peace. "Grant us so to receive this Body and Blood of Thy Son our Lord Jesus Christ, that we may be meet to receive thereby remission of our sins," &c. York and Heref., ib. "By the operation, O Lord, of this mystery may both our offences (vitia) be purged away, and our good desires brought to good effect." Post-Comm., Vigil of Epiph., Lent Ember-Fr., Palm-Sunday. "Cleansed from guilt [expiati] by Thy Holy Mysteries, O Lord, may we obtain, we beseech Thee, both pardon and grace." 1st Post-Comm. 3d S. in Lent. "May the receiving, O Lord, of this Sacrament cleanse us from our guilt" [crimine]. Fr. after 3d, and Tu. after 4th S. in Lent, "a vitia expiatis," 3d S. in Adv.]

C

(71) "An antidote, whereby we may be set free from sins of daily incursion, and preserved from mortal sins." Sess., xiii., c. 3.

(72) "That forgiveness of sins was the chief object of the Holy Eucharist." Ib., can. 3.

(73) Ep. 93, ad Cæsar., t. iii., p. 186, ed. Ben.

(74) "Hearing Mass" in the Roman Communion. This is, of course, said of the general declension of Communions; at early Mass, even on week days, the writer is informed that there are Communicants, but not to what extent.

(75) Edw. VI., 1st book. See Pref. to Tract 81, p. 18.

(76) S. Cyr. Al. in S. Joh., i., iv., p. 351, S. Jer. Ep. ad. Hedib., q. 2, S. Aug. in Ps. 33, En., i., § 6.

"That Eternal Lord, wherewith the Angels are fed, Which is equal with the Father, men ate, because 'being in the form of God,' &c. The Angels are satisfied with Him; but He 'so emptied himself that men might eat Angels' food." On. Ps. 78, 26.

(77) Rubric after Communion Service.

(78) One College, it should be said, has, for some time past, restored weekly Communion.

(79) Archdeacon Grenville to Sir Wm. Dugdale, in Life and Correspondence of Sir William Dugdale, p. 429, 30, Letter 174, A.D. 1683. "I am informed that his Grace my Lord of Canterbury hath determined on the setting up a weekly celebration of the Holy Communion, according to the Rubric, in the Church of Canterbury, and that my Lord Archbishop of York is likewise doing the same in his Cathedral, and that they are both writing letters to the Bishops within their Provinces, to follow their example; a noble work of piety, which will prove to their everlasting honour, and very much facilitate conformity in the land, which hath been very much wounded by the bad example of Cathedrals, which have (for the most part) authorized the breach of law, in omitting the weekly celebration of the Eucharist, which hath not been constantly celebrated on Sundays in any Cathedral but Christ Church, Ely, and Worcester." Archdeacon Grenville was a son-in-law of Bishop Cosins, and "maintained" for many years the "order which Bishop Cosins had restored," until 1688, when he resigned his preferment, and went into exile," ib., p. 431 and 229, note.]

EXTRACTS

FROM SOME WRITERS IN OUR LATER ENGLISH CHURCH ON THE DOCTRINE
OF THE HOLY EUCHARIST.

HOMILY ON THE SACRAMENT.

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent: *But, as the Scripture saith, the table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the annunciation of his death, yea, the communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality.* The true understanding of the fruition and union, which is betwixt the Body and the Head, betwixt the true believers and Christ, the ancient Catholic Fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, the *salve of immortality and sovereign preservative against death*; other, a *deific communion*; other, the *sweet dainties of our Saviour, the pledge of eternal health, the defence of our faith, the hope of the resurrection*; other, the *food of immortality, the healthful grace, and the conservatory to everlasting life.*"

"It is well known that the meat we seek for in this Supper, is spiritual food, the nourishment of our soul, a heavenly refectory, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal; so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding, basely objecting and binding ourselves to the elements and creatures. Whereas, by the advice of the Council of Nicene, we ought to lift up our minds by faith, and, leaving these inferior and earthly things, there seek it, where the Sun of righteousness ever shineth. Take then this lesson, O thou that art desirous of this Table, of Emissenus, a goodly father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with faith upon the holy Body and Blood of thy God, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man."

BISHOP RIDLEY.

"Both you and I agree herein, that in the Sacrament is the very, true, and natural Body and Blood of Christ; even that Which was born of the Virgin Mary; Which ascended into heaven; Which sits on the right hand of God the Father; Which shall come from thence to judge the quick and the dead; only we differ *in modo*, in the way and manner of being. We confess all one thing to be the Sacrament, and dissent in the manner of being there. I, being by God's word fully thereunto persuaded, confess Christ's natural

Body to be in the Sacrament indeed by spirit and grace, because that whosoever receiveth worthily that Bread and Wine, receiveth effectually Christ's Body and drinketh His Blood (that is, he is made effectually partaker of His passion); and you make a grosser kind of being enclosing a natural, a lively, and a moving body, under the shape or form of Bread and Wine. Now this difference considered, to the question thus I answer, that in the Sacrament of the Altar is the natural Body and Blood of Christ *vere et realiter*, indeed and really, for spiritually by grace and efficacy; for so every worthy receiver receiveth the very true Body of Christ. But if you mean really and indeed, so that thereby you would include a lively and a movable body under the forms of bread and wine, then, in that sense, is not Christ's Body in the Sacrament really and indeed!

"Always my protestation reserved, I answer thus: that in the Sacrament is a certain change in that that Bread which was before common bread, is now made a lively presentation of Christ's Body, and not only a figure, but effectuously representeth His Body; that even as the mortal body was nourished by that visible bread, so is the internal soul fed with the heavenly food of Christ's Body, which the eyes of faith see, as the bodily eyes see only bread. Such a Sacramental mutation I grant to be in the Bread and Wine, which truly is no small change, but such a change as no mortal man can make, but only that omnipotency of Christ's word.—*Works*, edit. 1843, p. 274.

"Think not because I disallow that presence which the first proposition maintaineth (as a presence which I take to be forged, phantastical, and beside the authority of God's word, perniciously brought into the Church by the Romanists), that I therefore go about to take away the true presence of Christ's Body in His Supper rightly and duly ministered, which is grounded on the word of God, and made more plain by the commentaries of the faithful Fathers. They that think so of me, the Lord knoweth how far they are deceived. And to make the same evident unto you, I will in a few words declare what True Presence of Christ's Body in the Sacrament of the Lord's Supper I hold and affirm, with the word of God, and the ancient Fathers.

"I say and confess with the Evangelist Luke, and with the Apostle Paul that the Bread on the which thanks are given is the Body of Christ in the remembrance of Him and His death, to be set forth perpetually of the faithful until his coming.

"I say and confess the Bread which we break to be the communion and partaking of Christ's Body with the ancient and the faithful Fathers.

"I say and believe, that there is not only a signification of Christ's Body set forth by the Sacrament, but also that therewith is given to the godly and faithful the grace of Christ's Body, that

is, the food of life and immortality, and this I hold with Cyprian.

"I say also with St. Augustine, that we eat life and we drink life; with Emissene, that we feel the Lord to be present in grace; with Athanasius, that we receive celestial food which cometh from above; the property of natural communion, with Hilary;* the nature of flesh and benediction which giveth life, in Bread and Wine, with Cyril; and with the same Cyril†, the virtue of the very Flesh of Christ, life and grace of His Body, the property of the Only Begotten, that is to say, life as He Himself in plain words expounded it.

"I confess also with Basil, that we receive the mystical advent and coming of Christ, grace, and and the virtue of his very nature; the Sacrament of His very Flesh, with Ambrose: the Body by grace with Epiphanius; spiritual Flesh, but not that which was crucified, with Jerome; grace growing into a sacrifice, and the grace of the Spirit, with Chrysostom; grace and invisible verity, grace and society of the members of Christ's Body, with Augustine.

"Finally with Bertram, (who was the last of all these), I confess that Christ's Body is in the Sacrament in this respect, namely, as he writeth, because there is in it the spirit of Christ, that is, the power of the Word of God, which not only feedeth the soul, but also cleanseth it. Out of these I suppose it may clearly appear unto all men, how far we are from that opinion, whereof some go about falsely to slander us to the world, saying, we teach that the godly and faithful should receive nothing else at the Lord's table, but a figure of the Body of Christ." P. 201, 202.

BISHOP BILSON (QUOTED BY BISHOP MONTAGU.)

"The disagreement is only in *de modo præsentiæ*, the thing is yielded to on either side, and there is in the Holy Eucharist a real Presence. 'God forbid,' saith Bishop Bilson, 'we should deny that the Flesh and Blood of Christ are truly present and truly received of the faithful at the Lord's table. It is the doctrine that we teach others, and comfort ourselves withal.' (P. 1779 of the subject.) *Appeal*, 30 *init.*, p. 289. See also *Bp. While below*, p. 57.

HOOKE.

"Being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointeth, when they saw their Lord and Master with hands and eyes lifted up to heaven first bless and consecrate for the endless good of all generations till the world's end the chosen elements of Bread and Wine, which elements made forever the instruments of life by virtue of His Divine benediction, they being the first that were commanded to receive from Him, the first which were warranted by His promise that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conduits of life and conveyances of His Body and Blood unto them, was it possible they should hear that voice, 'Take, eat, this is My Body; drink ye all of this, this is my blood;' possible that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a

sea of comfort and joy to wade in, and we, by that which they did, are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits."

"If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was Himself a schoolmaster, let our Lord's Apostle be his interpreter, content we ourselves with His explication, *My Body the Communion of My Body, My Blood the Communion of My Blood*. Is there anything more expedite, clear, and easy, than that as Christ is termed our Life, because through him we obtain life, so the parts of this Sacrament are His Body and Blood, for that they are so to us who receiving them receive that by them which they are termed? The Bread and Cup are His Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of His Body and Blood ensue. For that which produceth any certain effect is not vainly nor improperly said to be that effect whereunto it tendeth. Every cause is in the effect which growth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the Person of Christ, His Body and Blood are the true well-spring out of which this life floweth. So that His Body and Blood are in that very subject whereunto they minister life not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything which they quicken, but also by a far more divine and mystical bond of union, which maketh us one with Him even as he and the Father are one."

—Book v., chap. lxvii., § 4, 5.

"It is on all sides plainly confessed, first, that this Sacrament is a true and a real participation of Christ, who thereby imparteth Himself, even His whole entire Person, as a mystical Head into every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself unto Christ as a mystical member of Him, yea, of them also whom He acknowledgeth to be His own; secondly, that to whom the Person of Christ is thus communicated, to them He giveth by the same Sacrament His Holy Spirit to sanctify them as it sanctifieth Him which is their Head; thirdly, that what merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have it by this Sacrament; fourthly, that the effect thereof in us is a real transmutation of our souls and bodies from sin to righteousness, from death and corruption to immortality and life; fifthly, that because the Sacrament being of itself but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon the strength of His glorious power, Who is able and will bring to pass, that the Bread and Cup which he giveth us shall be truly the thing He promiseth.

"It seemeth, therefore, much amiss that, against them whom they term Sacramentaries, so many invective discourses are made all running upon two points, that the Eucharist is not a bare sign or figure only, and that the efficacy of his Body and Blood is not all we receive in this Sacrament. For no man, having read their books and writings which are thus traduced, can be ignorant that both these assertions they plainly confess to be most true. They do not so interpret the words of Christ, as if the name of his Body did import but the figure of his

* The passage quoted at more length in the *Sermon*, p. 13.

† See *Sermon*, p. 7, n. i., &c.

Body, and to be were only to signify his Blood. They grant that these holy mysteries, received in due manner, do instrumentally both make us partakers of the grace of that Body and Blood which were given for the life of the world, and besides, also, impart unto us even in true and real, though mystical manner, the very person of our Lord himself, whole, perfect, and entire, as hath been showed.”—Book v., c. lxvii., p. 7, 8.

“He which hath said of the one Sacrament, ‘Wash, and be clean,’ hath said concerning the other likewise, ‘Eat and live.’ If, therefore, without any such particular and solemn warrant as this is, that poor, distressed woman coming unto Christ for health could so constantly resolve herself, ‘May I but touch the skirt of His garment I shall be whole,’ what moveth us to argue of the manner how life should come by bread, our duty being here but to take what is offered, and most assuredly to rest persuaded of this, that can we but eat we are safe? When I behold with mine eyes some small and scarce discernible grain or seed whereof nature maketh promise that a tree shall come, and when afterward, of that tree, any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance, either of the one or of the other. Shall I simply credit nature in things natural, shall I in things artificial rely myself on art, never offering to make doubt, and in that which is above both art and nature refuse to believe the Author of both, except He acquaint me with His skill before me? Where God himself doth speak those things which, either for height and sublimity of matter, or else for secrecy of performance we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love piety will as much as in them lieth know all things that God commandeth, but especially the duties of service which they owe to God. As for His dark and hidden works, they prefer as becometh them in such cases, simplicity of faith before that knowledge, which curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard. Let it therefore be sufficient for me, presenting myself at the Lord’s Table, to know what there I receive from Him, without searching or inquiring of the manner how Christ performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but over patiently heard, let them take their rest: let curious and sharpwitted men beat their heads about what questions themselves will, the very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very Cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side, in the wounds of our Redeemer, we there dip our tongues, we are dyed red both within and without, our hunger is satisfied and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of the Paschal Lamb and made joyful in the strength of this new Wine,

this Bread hath in it more than the substance which our eyes behold, this Cup hallowed with solemn benediction availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins as for a sacrifice of thanksgiving, with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not, it is enough that to me which take them they are the Body and Blood of Christ, His promise in witness hereof sufficeth, His word He knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, Oh, my God, Thou art true, oh, my soul, thou art happy!”—Book v., chap. lxvii., § 12.

“The power of the ministry of God translateth out of darkness into glory; it raiseth man from the earth, and bringeth God Himself down from heaven: by blessing visible elements it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that Flesh which was given for the life of the world, and that Blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. Oh wretched blindness, if we admire not so great power; more wretched if we consider it aright, and, notwithstanding, imagine that any but God can bestow it! To whom Christ hath imparted power, both over that mystical body which is the society of souls, and over that natural which is Himself, for the knitting of both in one (a work which antiquity doth call the making of Christ’s Body), the same power is in such not amiss both termed a kind of mark or character, and acknowledged to be indelible.”—Book v., chap. lxxvi., § 8).

BISHOP OVERALL.

“So to eat the Flesh of Thy dear Son Jesus Christ, and to drink his Blood]. By this it may be known what our Church believeth, and teacheth of the Presence of Christ’s Body and Blood in the Sacrament. And though our new masters would make the world believe she had another mind, yet we are not to follow their private fancies, when we have so plain and so public a doctrine as this.”

“That we receiving these Thy creatures Bread and Wine, &c., may be partakers of His blessed Body and Blood]. Together with the hallowed elements of the Bread and Wine, we may receive the Body and Blood of Christ, which are truly exhibited in this Sacrament, the one as well as the other.

“These words, as I once conferred with a Papist, were mightily excepted against, because, forsooth, they must acknowledge no Bread and Wine, but a desition of the nature and being of both. My answer was, that here we term them so before consecration; after that we call them so no more, but abstain from that name, because our thoughts might be wholly taken up with the spiritual food of Christ’s Body and Blood. So in the Thanksgiving following we say *That thou vouchsafed to feed us with these Holy Mysteries, and the Spiritual food of the Body and Blood of thy Son, &c.* In the mean while, we deny not the Bread and Wine remain there still as God’s

creatures. And I wonder the Papists should so contend for this same *destitio panis et vini*, whenas in their own service or mass they abstain not from these words, *THY CREATURES*, after consecration, as we do. See the book, *PER QUEM OMNIA DOMINE BONE CREAS!* A certain argument that the Church of Rome never meant to teach that doctrine, which private men, the late doctors and schoolmen, have brought up and propagated.

"*These holy Mysteries were the spiritual food of the most precious Body and Blood, &c.*" Before consecration, we called them God's creatures of Bread and Wine, now we do so no more after consecration; wherein we have the advantage of the Church of Rome, who call them still creatures in their very mass after consecration; and yet they will be upbraiding us for denying the Real Presence, when as we believe better than they; for after consecration we think no more of Bread and Wine, but have our thoughts taken up wholly with the Body of Christ; and therefore we keep ourselves to these words only, abstaining from the other (though the Bread remain there still, to the eye), which they do not. And herein we follow the Fathers, who after consecration would not suffer it to be called Bread and Wine any longer, but the Body and Blood of Christ.

"*Very Members Incorporate.*" So Cyril, in Catech. Myst., 4. *Sumpto Corpore et Sanguine Christi ait nos fieri συνσώζουσιν, i. e., ejusdem Corporis cum Christo, et inter nos συναίτους, i. e., ejusdem Sanguinis.*

"*And be also heirs through hope.*" So the ancient Fathers were wont to prove the article of our resurrection by the nature of this very Sacrament. They use this reason to exhort the people unto the frequent receiving of the Holy Communion; because they say it is *Οαγμακον ἀθανασίας, Medicamentum Immortalitatis et Antidotum, τὸ μὴ θανεῖν, An Antidote not to die;* which if the men of this age would but set their hearts on, as they did, we should not have them set so slightly by the Sacrament as they do."

"*Bread and Wine.*" It is confessed by all Divines, that upon the words of the Consecration, the Body and Blood of Christ is really and substantially present, and so exhibited and given to all who receive it, and all this not after a physical and sensual, but after a heavenly and incomprehensible manner. But their yet remains this controversy among some of them, whether the Body of Christ be present only in the use of the Sacrament, and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans (in Confess. Sax.), and all Calvinists, do seem to me to depart from all antiquity, which place the presence of Christ in the virtue and benediction used by the Priest, and not in the use of eating the Sacrament. And this did most Protestants grant and profess at first, though now the Calvinists make Popish magic of it in their licentious blasphemy."—*Additional Notes to the Book of Common Prayer.*

"*What is the inward part or thing signified?*" I cannot see where any real difference is betwixt us about this Real Presence, if we could give over the study of contradiction, and understand one another aright."—*Catechism.*

"In the Sacrament of the Eucharist, or the

Lord's Supper, the Body and Blood of Christ, and therefore the whole of Christ is verily and indeed present, and is verily partaken by us, and verily combined with the Sacramental signs, as being not only significative, but exhibitory; so that in the Bread duly given and received, the Body of Christ is given and received; in the Wine given and received, the Blood of Christ is given and received; and thus there is a communion of the whole of Christ in the Communion of the Sacrament."

Probably, had Overall lived before the tenth century, he would have thought he had sufficiently stated his belief in the above expressions; but placed as he was in other circumstances, it was expedient for him, not only to maintain ancient truth, but to protest against erroneous innovation: he therefore added these words:

"Yet not in any bodily, gross, earthly manner, as by transubstantiation, or consubstantiation, or any like devices of human reason, but in a mystical, heavenly, and spiritual manner, as is rightly laid down in our Articles."—(*As quoted and translated in Knox's Remains, vol. ii., p. 163.*)

BISHOP MORTON.

"The question is not absolutely concerning a Real Presence, which Protestants (as their own Jesuits witness) do also profess. . . Which acknowledgment of our adversaries may serve to stay the contrary clamours and calumnious accusations, wherein they used to range Protestants with those heretics who denied that the true Body of Christ was in the Eucharist, and maintained only a figure and image of Christ's Body, seeing that our difference is not about the truth or reality of presence, but about the true manner of the being and receiving thereof."—*Catholic Appeal, p. 93, ed. 1610.*

BISHOP ANDREWS.

"The Cardinal is not, unless, 'willingly, ignorant,' that Christ hath said, 'This is My Body,' not 'This is not My Body, in this mode.' Now about the object we are both agreed; all the controversy is about the mode. The 'This is,' we firmly believe; that 'it is in this mode' (the Bread, namely, being transubstantiated into the Body), or of the mode whereby it is wrought that 'it is,' whether, *in* or *with*, or *under*, or *transubstantiated*, there is not a word in the Gospel. And because not a word is there, we rightly detach it from being a matter of faith; we may place it among the decrees of the schools, not among the articles of faith. What Durandus is reported to have said of old (Neand. Synop. Chron., p. 203,) we approve of. 'We hear the word, feel the effect, know not the manner, believe the presence.' The presence, I say, we believe, and that no less true than yourselves. Of the mode of the Presence, we define nothing rashly, nor, I add, do we curiously inquire; no more than how the Blood of Christ cleanseth us in our Baptism; no more than how in the Incarnation of Christ the human nature is united into the same Person with the Divine. We rank it among Mysteries, (and indeed the Eucharist itself is a mystery,) 'that which remaineth ought to be burned with fire' (Ex., xii., 13), that is, as the Fathers elegantly express it, to be

adored by faith, not examined by reason."—*Answer to Bellarmine*, c. i., p. 11.

"To conclude; not only thus to frame meditations and resolutions, but even some practice too, out of this act of 'apprehension.' It is very agreeable to reason, saith the Apostle, that we endeavour and make a proffer, if we may by any means to 'apprehend' Him in His, by Whom we are thus in our nature 'apprehended,' or, as he termeth it, 'comprehended,' even Christ Jesus; and be united to Him this day, as He was to us this day, by a mutual and reciprocal 'apprehension.' We may so, and we are bound so; *vere dignum et justum est*. And we do so, so oft as we do with St. James lay hold of, 'apprehend,' or receive *insitum Verbum*, the 'Word which is daily grafted into us.' For 'the Word' He is, and in the Word He is received by us. But that is not the proper of this day, unless there be another joined unto it. This day *Verbum caro factum est*, and so must be 'apprehended' in both. But specially in His flesh as this day giveth it, as this day would have us. Now, 'the bread which we break, is not the partaking of the Body, of the Flesh, of Jesus Christ?' It is purely; and by it, and by nothing more, are we made partakers of this blessed union. A little before He said, 'Because the children were partakers of flesh and blood, He also would take part with them.' May not we say the same? Because he hath so done, taken ours of us, we also ensuing His steps will participate with him, and with His Flesh which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us, and that, to no other end, but that he might make the receiving of it by us a means whereby He might 'dwell in us, and we in him,' He taking our flesh, and we receiving His Spirit; by His flesh which He took of us receiving His Spirit which He imparted to us; that, as He by ours became *consors humanæ nature*, so we by His might become *consortes Divinæ humanæ*, 'partakers of the Divine nature.' Verily it is the most straight and perfect 'taking hold' that is. No union so knitteth as it. Not consanguinity; brethren fall out. Not marriage; man and wife are severed. But that which is nourished, and the nourishment wherewith—they never are, never can be severed, but remain one for ever. With this act then of mutual 'taking,' taking of His flesh as He hath taken ours, let us seal our duty to Him this day, for taking not 'Angels,' but 'the seed of Abraham.'"—*Serm. I. on Nativity, Works*, vol. i., p. 16.

"He is given us, as Himself saith, as 'the living Bread from Heaven,' which Bread is His 'flesh' born this day, and after 'given for the life of the world.' For look how we do give back that He gave us, even so doth He give back to us that which we gave Him, that which he had of us. This He gave for us in Sacrifice, and this He giveth us in the Sacrament, that the Sacrifice may by the Sacrament be truly applied to us. And let me commend this to you: He never bade, *accipite*, plainly 'take,' but in this only; and that, because the effect of this day's union is no way more lively represented, no way more effectually wrought, than by this use."—*Serm. II., on Nativity*, vol. i., p. 30.

"And I may safely say it with good warrant, from those words especially and chiefly, which,

as He Himself saith of them, are 'spirit and life,' even those words which, joined to the element, make the blessed Sacrament.

"There was good proof made of it this day. All the way did He preach to them, even till they came to Emmaus, and their hearts were hot within them, which was a good sign; but their eyes were not opened but 'at the breaking of bread,' and then they were. That is the best and surest sense, we know, and therefore most to be accounted of. There we taste, and there we see; 'taste and see how gracious the Lord is.' There we are made to 'drink of the Spirit,' there our 'hearts are strengthened and stablished with grace.' There is the Blood which shall 'purge our consciences from dead works,' whereby we may die to sin.' There the Bread of God, which shall endue our souls with much strength; yea, multiply strength in them to live unto God; yea, to live to Him continually; for he that 'eateth His flesh and drinketh His blood, dwelleth in Christ, and Christ in him;' not ineth, or sojourneth for a time, but dwelleth continually. And never can we more truly or properly say in *Christo Jesu Domino nostro*, as when we come new from that holy action, for then He is in us, and we in Him indeed."—*Serm. I., on the Resurrection*, p. 204-5.

"If such a new consecrating we need, what better time than the feast of first fruits, the sacrificing time under the law? and in the Gospel, the day of Christ's rising, our first fruits by Whom we are then consecrate? The day wherein He was Himself restored to the perfection of His spiritual life, the life of glory is the best for us to be restored into the first fruits of that spiritual life, the life of grace.

"And if we ask what shall be our means of this consecrating? The Apostle telleth us we are sanctified by the 'oblation of the Body of Jesus.' That is the best means to restore us to that life. He hath said it, and showed it Himself; 'He that eateth Me, shall live by Me.' The words spoken concerning that, are both 'spirit and life,' whether we seek for the spirit or seek for life. Such was the means of our death, by eating the forbidden fruit, the first fruits of death; and such is the means of our life, by eating the flesh of Christ, the first fruits of life.

"And herein we shall very fully fit, not the time only and the means, but also the manner. For as by partaking the flesh and blood, the substance of the 'first Adam,' we came to our death, so to life we cannot come, unless we do participate with the flesh and blood of the 'second Adam,' that is, Christ. We drew death from the first by partaking the substance; and so must we draw life from the second by the same. This is the way; become branches of the Vine, and partakers of his nature, and so of His life and verdure both."—*Serm. II., p. 219-20*.

"To end; because we be speaking of a hope to be laid up in our bosom, it falleth out very fitly, that even at this time *festum spei*, the Church offereth us a notable pledge, and earnest of this hope there to bestow; even the Holy Eucharist, the flesh wherein our Redeemer was seen and suffered, and paid the price of our redemption; and together with it 'the Holy Spirit, whereby we are sealed to the great day of our

'redemption.' To the laying up of which earnest of our hope and interest in all these, we are invited at this time, even literally to lodge and lay it up in our bosom. We shall be the nearer our *scio*, if 'we taste and see by it, how gracious the Lord is;' the nearer our *spero*, if an earnest or pledge of it be laid up within us; the nearer our redemption, if we have within us the price of it; and the nearer our resurrection, they be His own words, 'He that eateth My flesh and drinketh, &c., hath eternal life, and I will raise him up at the last day.' So dwell we in Him, and He in us; we in Him by our flesh in Him, and He in us by His flesh in us. Thereby drawing life from Him the second, as we do death from the first Adam."—*Serm. V.*, p. 268.

"The Church, by her office, or *agendum*, doth her part to help us herein all she may. The things we are willed to seek she sets before us, the blessed Mysteries. For these are from above; the 'Bread that came down from Heaven,' the Blood that hath been carried 'into the holy place.' And I add, *ubi Christus*; for *ubi Corpus, ubi Sanguis Christi, ubi Christus*, I am sure. And truly here, if there be *ubi Christus*, there it is. On earth we are never so near Him, nor He us, as then and there. There in *efficaciâ*, and when all is done, efficacy, that is, it must do us good, must raise us near, and raise us at the last day to the right hand; and the local *ubi* without it of no value."—*Serm. VIII.*, vol. ii., p. 321.

"But to be temples is not all, we are farther to be *templum hoc*, 'this temple,' and this was 'the Temple of his Body.' And that we are, if at any time, then certainly when as if we were temples in very deed, we prepare to receive, not the Ark of His presence, but Himself, that He may come into us and be in us, which is at what time we present ourselves to receive His blessed Body and Blood; that Body and that Blood which for our sakes was dissolved, dissolved three days since, when it suffered for our sins. And this day raised again, when it rose for our justification.

"Which when we do, that is, receive this Body or this Temple, for *Templum hoc* and *Hoc est Corpus Meum*, are now come to be one, for both *Templum hoc* and *Corpus hoc* are in *Templum corporis Sui*; and when the temples of our body are in this Temple, and the Temple of his Body in the temples of ours, then are there three Temples in one, a Trinity, the perfectest number of all. Then if ever we are, not temples only, but *Templa corporis Sui*, 'Temples of his Body,' and this Scripture fulfilled in us."—*Serm. X.*, vol. ii., p. 362.

"In Christ this sign is a sign, not betokening only, but exhibiting also what it betokeneth, as the Sacraments do. For of signs, some show only and work nothing; such was that of Jonas in itself, *sed esse plus quam Jonas hic*. For some other there be that show and work both—work what they show, present us with what they represent, what they set before us, set or graft in us. Such is that of Christ. For besides what it sets before us of His, it is farther a seal or pledge to us of our own that what we see in Him this day, shall be accomplished in our own selves, at His good time.

"And even so pass we to another mystery, for one mystery leads us to another; this in the

text, to the holy mysteries we are providing to partake, which do work like, and do work to this, even to the raising of the soul with the first resurrection.' And as they are a means for the raising of our soul out of the soil of sin—for they are given us, and we take them expressly for the remission of sins—so are they no less a means also for the raising our bodies out of the dust of death. The sign of that Body which was thus 'in the heart of the earth,' to bring us from thence at the last. Our Saviour saith it, *totidem verbis*, 'Whoso eateth My flesh and drinketh My blood, I will raise him up at the last day.'—*Serm. XII.*, p. 402, 403.

"The third place is St. Augustine, that Christ in these words had a farther meaning; to wean her from all sensual and fleshly touching, and teach her a new and a true touch, truer than that she was about. This sense groweth out of Christ's reason, 'Touch Me not, for I am not yet ascended,' as if till he were ascended, He would not be touched, and then He would. As much as to say, 'Care not to touch Me here, stand not upon it, touch Me not till I be ascended; stay till then, and then do. That is the true touch, that it is will do you all the good.'

"And there is reason for this sense. For the touch of His Body which she so much desired, that could last but forty days in all, while He in His Body were among them. And what should all since, and we now, have been the better? He was to take her out a lesson, and to teach her another touch, that might serve for all to the world's end; that might serve when the Body and bodily touch were taken from us.

"Christ himself touched upon this point in the sixth chapter, at the sixty-second verse, when at Capernaum they stumbled at the speech of eating His flesh. 'What,' saith He, 'find you this strange, now? How will you find it then, when you shall see the Son of Man ascend up where he was before?' How then? And yet then you must eat, or else there is no life in you.

"So it is a plain item to her, that there may be a sensual touching of him here; but that is not it, not the right, it avails little. It was her error this; she was all for the corporeal presence, for the touch with the fingers. So were his disciples, all of them, too much addicted to it. From which they were now to be weaned, that if they had before known Christ, or touched him after the flesh, yet now from henceforth they were to do so no more, but learn a new touch; to touch Him, being now ascended. Such a touching there is, or else His reason holds not; and best touching Him so, better far than this of hers she was so eager on."—*Serm. XV.*, on *Resur.*, vol. iii., p. 36.

"As these are their (the Romanists) imaginations, so we want not ours. For many among us fancy only a Sacrament in this action, and look strange at the mention of a Sacrifice; whereas we not only use it as a nourishment spiritual, as that it is too, but as a mean also to renew a 'covenant' with God by virtue of that 'Sacrifice,' as the Psalmist speaketh. So our Saviour Christ in the institution telleth us, in the twenty-second chapter of Luke, and twentieth verse, and the Apostle, in the thirteenth chapter of Hebrews and tenth verse. And the

old writers use no less the word Sacrifice than Sacrament, altar than table, offer than eat; but both indifferently, to show there is both.

"And again too, that to a many with us it is indeed so *fractio panis*, as it is that only and nothing beside; whereas the 'Bread' which we break is the partaking of Christ's true 'Body'—and not of a sign, figure, or remembrance of it. For the Church hath ever believed a true fruition of the true Body of Christ in that Sacrament."—Vol. v., p. 66, 67.

DR. DONNE.

But yet, though this bread be not transubstantiated, we refuse not the words of the Fathers, in which they have expressed themselves in this mystery. Not Irenæus his '*est corpus*,' that that Bread is His Body now. Not Tertullian's '*fecit corpus*,' that that Bread is made His Body which was not so before. Not St. Cyprian's '*mutabatur*,' that that Bread is changed. Not Damascene's '*supernaturaliter mutabatur*,' that that Bread is not only changed so in the use, as when at the King's table certain portions of bread are made bread of essay, to pass over every dish whether for safety or for majesty; not only so civilly changed, but changed supernaturally. No, nor Theophylact's '*transformatur est*' (which seems to be the word that goes farthest of all), for this transforming cannot be intended of the outward form and fashion, for that is not changed, but be it of that internal form which is the very essence and nature of the Bread, so it is transformed, so the Bread hath received a new form, a new-essence, a new nature, because whereas the nature of bread is but to nourish the body, the nature of this Bread now is to nourish the soul. And, therefore, *cum non dubitavit Dominus dicere, Hoc est Corpus meum cum signum daret corporis*, since Christ forbore not to say, 'This is My Body,' when he gave the sign of His Body, why should we forbear to say of that Bread, This is Christ's Body, which is the sacrament of His Body?"—80 *Sermons*, ed. 1640, p. 37, 4th Sermon on the Nativity.

JACKSON.

"This is a point which every Christian is bound expressly to believe, that God the Father doth neither forgive sins, nor vouchsafe any term or plea of reconciliation, but only for the merits and satisfaction made by the sacrifice of the Son of God, who by the eternal Spirit offered Himself in our human nature upon the Cross. In the next place, we are to believe and acknowledge, that as God the Father doth neither forgive, nor vouchsafe reconciliation, but for the merits and reconciliation of His only Son; so neither will He vouchsafe to convey this or any other blessing unto us, which His Son hath purchased for us, but only through his Son; not only through Him as our Advocate or Intercessor; but through Him as our Mediator, that is, through His Humanity, as the Organ or Conduit, or as the only bond, by which we are united and reconciled unto the Divine Nature. For although the Holy Spirit or Third Person in Trinity doth immediately and by Personal propriety work faith and other spiritual graces in our souls, yet doth He not by these spiritual graces unite our souls or spirits immediately unto Christ's human nature. He doth as it were till the ground of our hearts, and make it fit to receive the seed of life; but this seed of righteousness immediately flows from the Son of Righteousness, whose sweet influence likewise it is, which doth immediately sea-

son, cherish, and ripen it. The Spirit of Life, whereby our adoption and election is sealed unto us, is the real participation of Christ's Body, which was broken, and of Christ's Blood, which was shed for us. This is the true and punctual meaning of our Apostle's speech, 1 Cor. xv., 45. '*The first man Adam was made a living soul*,' or, as the Syriac hath it, *animale corpus*, an enlivened body; '*but the second Adam was made a quickening Spirit*;' and immediately becometh such to all those which as truly bear his image by the Spirit of Regeneration, which issues from Him, as they have borne the image of the first Adam by natural propagation; and this again is the true and punctual meaning of our Saviour's words, John, vi., 63. '*It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and life*.' For so He had said in the verses before, to such as were offended at His words, '*What if you should see the Son of Man ascend up where He was before?*' The implication contained in the connexion between these two verses and the precedent is this: "That Christ's virtual presence, or the influence of life, which His human nature was to distil from His heavenly throne, should be more profitable to such as were capable of it, than His bodily presence; than the bodily eating of his Flesh and Blood could be, although it had been convertible into their bodily substance. This distillation of life and immortality from His glorified human nature, is that, which the ancient and orthodoxal Church did mean in their figurative and lofty speeches of Christ's real Presence, or of eating His very Flesh and drinking His very Blood in the Sacrament. And the Sacramental Bread is called His Body, and the Sacramental Wine His Blood; as for other reasons, so especially for this, that the virtue or influence of his bloody Sacrifice is most plentifully and most effectually distilled from heaven unto the worthy receivers of the Eucharist."—vol. iii., p. 327, 8.

"All that are partakers of this Sacrament, eat Christ's Body and drink His Blood sacramentally; that is, they eat that Bread which sacramentally is His Body, and drink that Cup which sacramentally is His Blood, whether they eat or drink faithfully or unfaithfully. For, *all the Israelites* (1 Cor., x.) *drank of the same spiritual rock, which was Christ sacramentally: all of them were partakers of His presence, when Moses smote the rock*. Yet, with '*many of them, God was not well pleased*,' because they did not faithfully either drink or partake of His presence. And more displeased He is with such as eat Christ's Body and drink His Blood unworthily, though they eat and drink them sacramentally; for eating and drinking so onely, that is, without faith, or due respect, they eat and drink to their own condemnation, because they do not discern, or rightly esteem Christ's Body or Presence in the Holy Sacrament.

"May we say, then, that Christ is really present in the Sacrament, as well to the unworthy as to the faithful receivers? Yes, this we must grant, yet must we add withal, that he is really present with them in a quite contrary manner; really present he is, because virtually present to both; because the operation or efficacy of His Body and Blood is not metaphorical, but real in both. Thus the bodily sun, though locally distant for its substance, is really present by its heat and light, as well to sore eyes, as to clear sights, but really present to both, by a contrary real operation, and by the like contrary operation, it is

really present to clay and to wax, it really hardeneth the one, and really softeneth the other. So doth Christ's Body and Blood by its invisible, but real influence, mollify the hearts of such as come to the Sacrament with due preparation; but harden such as unworthily receive the consecrated Elements. If he that will hear the Word, must take heed how he hears, much more must he which means to receive the Sacrament of Christ's Body and Blood, be careful how he receives. He that will present himself at this great marriage-feast of the Lamb without a wedding garment, had better be absent. It was always safer, not to approach the presence of God manifested or exhibited in extraordinary manner (as in His sanctuary or in the ark), than to make appearance before it in an unhallowed manner, or without due preparation. Now when we say that Christ is really present in the Sacrament, our meaning is, that as God He is present in an extraordinary manner, after such a manner, as He was present (before His incarnation) in His sanctuary the Ark of His Covenant; and by the power of His Godhead thus extraordinarily present, He diffuseth the virtue or operation of His human nature, either to the vivification or hardening of their hearts, who receive the Sacramental pledges."—Vol. iii., p. 333, 4.

SUTTON.

"There is a far better and safer course than to contend any longer, if men would at last set themselves on all parts to follow it, which is to reverence the Son of God in the unsearchable mysteries of his wisdom which are past finding out, and not to stand weighing them in the light scales and balance of their own reason; to draw a veil over them, or say with the woman of Samaria, *Puteus est altus*, this well is deep, and so with pious hearts to reverence them, and no more ado.

"5. When we have done striving, and even wearied ourselves in a thousand difficulties, brought our minds into a labyrinth of doubts, unless we will make controversies immortal, we must draw at last to an issue.

"The faithful receive the blessed Sacrament. Well, what do they receive? Certainly Christ Jesus, truly and really; to make farther scruple is needless curiosity; to give light credence hereto, is in part incredulity. What the elements of Bread and Wine are in themselves is one thing; that they are, being now consecrated to so holy a use, and received of the spiritually minded as the spiritual food of their souls, is another. What they are, I say, Christ's own words are sufficient warrant for a believing world unto the world's end. Wherefore, to be over-witted in seeking, or doubting how this should be, is no way agreeable to that faith and obedience that becometh Christians. *Rerum absentium* (saith an ancient father) *præsens est fides; rerum impossibilium, possibilis est fides*; of things absent, faith is present; of things impossible, faith is possible. *Panem vides, verbum judis; Cui potius credis? Sensui, vel Christo?* Thou seest the Bread, thou hearest the word; to which rather dost thou give credit, whether to thy sense or to Christ? *Cur potius gaudes? Quid quis?* Why dost thou not rather rejoice? Why dost thou question?

"6. In this case, that of the blessed Virgin, spoken of Christ at the Marriage at Cana in Galilee, would be remembered; *Quodcumque dixerit vobis, facite*; whatsoever he shall say unto you, do it.

"When the Serpent said unto Eve, *Cur præcepit, vobis Deus, ut non comederetis?* Why hath God commanded you not to eat? Had she answered, *Scio quod præcepit, non spectat ad me investigare, causam quare præcepit*; I know He hath commanded me so; to see a reason why, or the cause wherefore, I need not, I ought not; had she not done far better?"—*Godly Meditations on the Most Holy Sacrament of the Lord's Supper, Preface.*

"10. And now that we may ingeniously confess that which is a plain case in the sight of God, and not flourish over the truth with colours of rhetoric, or smother it with the clouds of deceit, we acknowledge that the dignity of this Sacrament is greater than words can express, yea, than the mind of man is able to conceive. If any will exact the efficacy of those five words, 'For this is My Body,' we answer, It is a great mystery.

"11. Truly we give, and that justly, great respect and reverence to the holy Eucharist; for, whereas bread and wine are elements naturally ordained for the sustenance of the power of Divine benediction they do receive a virtue, that, being received of the faithful, they become nourishment of the soul, nay, they become means whereby we are sanctified both in body and soul, and are made the members of Christ.

"12. But Christ, some say, in express words calleth the Bread His Body, and the Wine His Blood: true, in express words also He calleth Himself a rock. Right well saith Eusebius Emisenus, 'Comest thou to the Sacrament, consider there the Body and Blood of Christ: wonder at it with reverence, touch it with thy mind, receive it with the hand of thy heart; do not say as the Capernaïtes, "Master, how camest thou hither?" but, with his disciples, asking no question, be glad thou dost enjoy Him. He is honoured in this mystery, that was once offered upon the Cross. Yea, but how can this be, that Christ, sitting at the right hand of God in heaven, should dispose of His Body to us poor inhabitants of earth? Take here the answer of the angel Gabriel, the Holy Ghost hath overshadowed it. 'From hence,' saith St. Bernard, 'to search is temerity, to know is life eternal.'"

"13. Is it not a hard saying, 'Unless ye eat the Flesh of the Son of God, &c.? It is a hard saying to them that are hard of believing. The disciples hearing that of their Lord and Master, 'Take, eat, this is My Body,' they take, and eat, asking no question. 'Being confirmed in faith,' saith St. Chrysostom, 'they take and eat; unbelievers hearing the same of our Saviour, they depart, they eat not.' Peter answereth, 'Lord, Thou hast the words of life;' others go backward, leaving the Lord of life. The Capernaïte, hearing, dreameth of eating naturally, grossly; the godly are assured of eating spiritually, and yet withal really.

"14. Great was the authority of Pythagoras among his scholars; if he said it, they were silent; but greater was, and is, and ought to be, the authority of Christ with believers; He saith it, and they believe. The sun remains a splendid body, though bats and owls cannot endure it; the holy Sacrament remains an unspeakable mystery, though the carnal man doth not perceive it. In this case, silence is the safest eloquence, and the best expressing is not to express. A godly meditation is safer than a Socratical disputing. Discourse of controversy

doth often abate devotion: discourse of piety about this mystery is sweeter than the honey or the honey-comb.

"15. The Passover, which Christ kept with His disciples, was prepared in an upper room. When men brought unto Him a man sick of the palsy, they, in letting down the sick, uncovered the roof of the house. The harder parts of the Paschal Lamb were consumed by fire. Mysteries are, if not contrary, yet often above reason. Well saith St. Cyril, in his third book against Julian, 'If human reason waver in things sensible, how much more shall it do so in things beyond sense? Faithless Julian! what if the creation of the angels excel human capacity, did not Moses well in forbearing to mention it? Assuredly he did well. What if it cannot by reason be conceived how Christ, sitting at the table, should give Himself to His, for sustenance, wilt thou, therefore, by-and-by, imagine this or that change?'

"Let us rather honour Christ in His mysteries, praise Him for His mercies, be thankful unto Him for His benefits. Those things which we comprehend let us admire; those which we cannot comprehend, let us more admire: though words be wanting what to express, let not faith be wanting what to believe.'—*Ib.*, p. 287-291.

"31. Well saith Fulgentius, against the Arians, 'True faith hath never superfluous, but it ever had and hath, just reasons.' So also St. Cyril's mysteries are offered to believers, not to questioners.

"32. Albeit, then, the manner be not of us over curiously inquired or searched after, yet the same presence of Christ is acknowledged which Christ himself would have to be acknowledged. We say with St. Ambrose, that there is not taken from bread the substance thereof, but that there is adjoined the grace of Christ's Body after a manner ineffable.

"33. It was no other but a shadow of this benefit that was of old given to the Jews in the ark of the covenant, and yet Solomon did so admire it, as that he said, 'And is it credible that God should dwell with men?'

"34. We often marvel and condemn the Jews, that, having Christ among them, they did not acknowledge and receive Him in the manner that they ought to have done. Let us consider Christ among us, and invert that saying of the husbandmen, 'This is the heir,' let us take him, receive him, believe in him, 'and the inheritance shall be ours.'

"35. Last of all, concerning the controversy about the holy Eucharist, between two extremes, whereof we have heard, let us embrace the means; let us, with a sincere faith, apprehend the truth; apprehending, let us keep it; keeping, let us adore it with godly manners.

"36. And now to draw in, as it were, the sails of this admonition, godly reader, seeing that this divine institution was left by our gracious Redeemer, both for the inward peace of the soul, and outward of the Church, who can sufficiently lament to see the dissension that hath miserably divided the Christian world, and discord that hath risen about the same! Let us call to mind, that God is not the God of dissension, but the God of peace. Let us all forbear on both sides needless and unprofitable disputes. Unless Thou, Lord, hadst said it, 'This is My

Body, this is My Blood,' who would have believed it! Unless Thou hadst said, O holy Christ, 'Take, eat, drink ye all of this,' who durst have touched it? Who would have approached to so heavenly a repast, hadst Thou not commanded it, *hoc facite*, do ye this; but Thou commanding, who would not joyfully come and communicate?

"37. Let us then hold captive human reason, and prepare ourselves unto the fruit of this heavenly manna. Unnecessary disputes bring small profits, we may with greater benefit wonder than argue. Then are the works of God most truly conceived, when they are devoutly admired."—*Ib.*, p. 299-301.

"Consider the divine wisdom of the Son of God, who, respecting our weakness, hath conveyed unto us His Body and Blood after a divine and spiritual manner, under the forms of Bread and Wine."—P. 26.

BISHOP WHITE (QUOTING BISHOP BILSON.)

"The more learned Jesuits themselves acknowledge that Protestants believe the Real Presence of Christ's Body and Blood in the Holy Eucharist; and our Divines deliver their faith concerning the Sacrament in this manner. God forbid we should deny that the Flesh and Blood of Christ are truly present and truly received of the faithful at the Lord's Table; it is the doctrine we teach others and comfort ourselves with."—*Conference with Fisher*, p. 178.

ARCHBISHOP LAUD.

"As for the Church of England, nothing is more plain than that it believes and teaches the true and real presence of Christ in the Eucharist."—*Conference with Fisher*, p. 294, sec. 35.

"His Altar, as the greatest place of God's residence upon earth, (I say the greatest,) yea, greater than the pulpit. For there 'tis 'Hoc est Corpus meum,' 'This is My Body.' But in the pulpit 'tis at most, 'Hoc est verbum meum,' 'This is my word.' And a greater reverence (no doubt) is due to the Body than to the word of our Lord. And so in relation, answerably to the throne, where his Body is usually present, than to the seat where His word useth to be proclaimed."—*Speech at the Star Chamber*, 1637, p. 47.

"O Lord God, hear my prayers. I come to Thee in a steadfast faith; yet for the clearness of my faith, Lord, enlighten it, for the strength of my faith, Lord, increase it. Behold, Lord, I quarrel not with the words of Thy Son my Saviour's blessed Institution. I know His words are no gross, unnatural conceit, but they are Spirit and Life. While the world disputes, I believe. He hath promised me, if I come worthily, that I shall receive His most precious Body and Blood with all the fruits of His Passion."—*Devotions*.

"O Lord God, how I receive the Body and Blood of my most blessed Saviour Jesus Christ is the very wonder of my soul, yet my most firm and constant belief upon the words of my Saviour. At this time they are graciously offered to me and my faith; Lord, make me a worthy receiver, and be it unto me as He hath said."—*Ibid.*

"As I like not those that say, He is bodily there, so I like not those that say His Body is

not there, because Christ saith it is there, and St. Paul saith it is there, and the Church of England saith it is there, and the Church of God ever saith it is there; and that truly, and substantially, and essentially: and that not only by way of representation or commemoration; and yet without either *con*, *sub*, or *trans*, which the ancient Church said not: by a real, and nevertheless a spiritual and mystical and supernatural presentation and exhibition. For why should our Saviour bid us take what He would not have us receive? We must believe that it is there; we must not know what is there; our faith may see it, our sense cannot; it is a mystery, they all say, and it were no mystery if it were known; His Presence they determined, the manner of His Presence they determined not; they say He is there, and they say the Lord knows how. For why should we seek Him naturally in the Communion, whom naturally we cannot find in the womb of the Virgin?—*Dr. Lawrence, Sermon before the King*, p. 17, 18.

"The people were not so profane and unchristian not to perform their most humble and lowly reverence towards the most holy and sacred Altar, where Christ is most truly and really present in the blessed Sacrament, &c. Altars, because they are the seats and chairs of estate, where the Lord vouchsafeth to place himself among us (*quid est enim Altare, nisi sedes Corporis et Sanguinis Christi*, as Optatus speaks!) have been in all ages so greatly honoured, and regarded of the most wise, learned, and most blessed Saints of God."—*Pocklington, Altare Christianum*, p. 108, 153.

"Bishop Ridley doth not only call it the Sacrament of the Altar, affirming thus, that in the Sacrament of the Altar is the natural Body and Blood of Christ," &c.—*Heylin, Coal from the Altar*, p. 15, quoting Ridley.

"All sides agree in the truth with the Church of England, that in the most blessed Sacrament the worthy receiver is by his faith made spiritual partaker of the true and real Body and Blood of Christ, truly and really. I would have no man troubled at the words truly and really, &c. Bellarmine saith 'Protestants do often grant, that the true and real Body of Christ is in the Eucharist, and it is most true. For the Calvinists, at least they which follow Calvin himself, do not only believe that the true and real body of Christ is received in the Eucharist, but that it is there; and that we partake of it *vere et realiter*; nor can that place by any art be shifted or by any violence wrested from Calvin's true meaning of the Presence of Christ, in and at the blessed Sacrament of the Eucharist. And, for the Church of England, nothing is more plain than that it believes and teaches the true and real Presence of Christ in the Eucharist; unless A. C. can make a body no body, and blood no blood. Nay, Bishop Ridley adds yet farther, 'That in the Sacrament is the very true and natural Body and Blood of Christ, that which was born of the Virgin Mary, which ascended into heaven, which sitteth at the right hand of God the Father, which shall come from thence to judge the quick and the dead,' &c.—*Laud's Conference with Fisher*, p. 286-296.

"And for the passages objected out of mine own Speech in Star Chamber, that they imply and necessarily infer the Popish doctrine of

Transubstantiation, and the giving of divine worship to the Altar, even the same that is given to God. I answer, that neither of these can be inferred from thence; for my words only imply, that Christ's body is truly and really present in the Sacrament; yet not corporeally, but in a spiritual manner, and so is received by us; which is no more than Master Calvin himself affirms on the 1 Cor., xi., 24, where thus he writes: *Negue enim mortis tantum et resurrectionis sua beneficium nobis offert Christus, sed Corpus Suum in quo passus est et resurrexit: concludo, realiter (ut vulgo loquuntur), id est, vere nobis in Cæna datur Christi Corpus, ut sit animis nostris in cibum salutarem;* and Master Perkins himself saith as much." *Prynne's Canterbury's Doom*, p. 514.

BISHOP FORBES.

"The doctrine of those Protestants and others seems most safe and true, who are of opinion, nay, most firmly believe, that the Body and Blood of Christ are truly, really, and substantially present in the Eucharist, and received but in a manner incomprehensible in respect of human reason, and ineffable, known to God alone, and not revealed to us in the Scriptures, not corporeal, yet neither in the mind alone, nor through faith alone, but in another way, known, as was said, to God alone, and to be left to His Omnipotence."—*Consid. Modest. de Euchar.*, I., i., 7.

EDE.

"It abolishes the mystery of our consolation, and that whereby our faith is strengthened in the use of these holy signs, that mankind might have an interest in Christ, and what He should do on our behalf. We know it was required He should be incarnate and take our nature upon Him, which now He hath done, every one of us can believe that what He hath done, is for the behoof of mankind; and so some men shall be the better for it, since our whole kind by reason of His Incarnation is capable of the benefits of His Passion and the whole work of redemption. But in that though Christ became man, yet He took not upon Him the nature of every several man, hence no man from His Incarnation could apply these benefits unto himself in special; for he might say, indeed Christ was made man, and so man may be the better for Him, and have some interest in Him: but since He was not incarnate into me, how should I apply this unto myself? Why therefore the all-wise God, who knew our weakness, hath so ordained in the mystery of this Holy Sacrament, that it is a mystical Incarnation of Christ into every one who receives it. Whence Gregory Nazienzen defines the Eucharist, *ἐκοινωνία πσάδωσως τοῦ Θεοῦ, a Communion of the Incarnation of God*. For in that He affirms the Bread to be His Body, and the Wine to be His Blood; by receiving this Body and Blood of Christ, and so changing it into the substance of our body, and into our blood by way of nourishment, the Body of Christ becomes our body, and His Blood is made our blood, and we become in a mystical manner flesh of His flesh and bone of His bone. And as in His conception of the Holy Virgin, He took upon Him the nature of man, that He might save man; so in His Holy Sacrament He takes upon Him the nature of every man in singular,

that He might save every man who becomes Him in the Divine Sacrament of His Body and Blood. His real Incarnation was only in one, but His mystical Incarnation in many: and hence comes this Sacrament to be an instrument whereby Christ is conveyed unto us, His benefits applied, and so our faith confirmed."—*Disc.*, xlv., p. 254, ed. 1672.

"Now we know (Exod., xix., 13) that no beast might touch the mountain when the Lord appeared on Mount Sinai: so none of those whom God accounts in the number of beasts (as all who have beastly affections) may approach in Christ's presence, or come unto His table.

"Wherefore, as God saith, *be ye holy, because I am Holy*; so may it be said unto all communicants, *be ye holy, because the Sacrament is Holy*. (Lev., xi., 44, &c.) Whence it was a worthy custom in the ancient Church for the Bishop or Deacon to proclaim at the Holy Communion *τὰ ἅγια τοῖς ἁγίοις, holy things for them that are holy*, holding in his hands the Holy Sacraments. And good reason why; for where this holiness is not, there, instead of comfort, the heart is more and more corrupted. Even as the spider gets strength of poison from the sweetest herbs and flowers; so the profane heart is strengthened in wickedness by receiving this holy and heavenly food.

"The heinousness of this sin is aggravated in respect of the thing received: for our Apostle elsewhere saith, the unworthy receiver becomes *Guilty of the Body and Blood of Christ* (1 Cor., xi., 27), that is, he is guilty of offering contumely, injury, and indignity unto Him. St. Paul, when he dissuades husbands from misusing their wives, gives this for a reason, *no man ever yet hated his own flesh*: (Eph., v., 29) and, may not I reason thus, let no man offer injury unto Christ, because He is flesh of our flesh? yea, He is our Head, and a wound or maim given to the head is more odious and dangerous than to another part. To offer violence to a common person, is a fault; to strike a magistrate, a greater; but to wound a king, who is the Lord's anointed, is a sin in the highest degree. O what a heinous sin is it then to offer violence to, and as much as in us lies to strike and wound the Son of God, the King of Kings and the Lord of Glory!

"To be guilty of death and shedding of the blood of any innocent man, is a fearful sin; and this made David cry out, *Deliver me, O Lord, from blood-guiltiness*. (Psalm li., 14.) How fearful is it then to be *guilty of the Body and Blood of Christ*! Whose heart is not moved against the Jews, when he hears or reads their villanies and violence offered to our Blessed Saviour? But Chrysostom gives us a good take-heed, *Take heed (saith he) lest thou be guilty in the like kind, by unworthily receiving of the blessed Sacrament: he that defiles the King's body, and he that tears it, offend both alike; the Jews tore it, thou defilest it*. Here are (saith the same Father) *diversa peccata, sed par contumelia*; some difference of the sin, but none of the contumely therein offered.

"Joseph and Nicodemus, their pious devotion in begging and embalming the Body of Christ, is worthily recorded and commended to all generations; Mary Magdalene in bestowing that box of precious ointment upon His holy Head

hath gained to herself endless honour, instead of her former infamy: so if we receive and handle worthily this mystical body of Christ, our portion shall be with honourable Joseph and pious Mary Magdalene; our memories shall be as theirs, blessed, and our souls as theirs, to receive unspeakable comfort: but if we come unworthily, we join with Judas and the Jews, and are guilty, as they were, of the Body and Blood of Christ."—*Disc.*, xlv., p. 554, 257, 268.

HERBERT.

COME ye hither all, whose taste
Is your waste;
Save your cost and mend your fare,
God is here prepared and drest,
And the feast,
God in whom all dainties are.
Come ye hither, all whom wine
Doth define
Naming you not to your good;
Weep what ye have drunk amiss,
And drink This
Which before ye drink is Blood.
THE INVITATION.
God to shew how far His love
Could improve,
Here, as broken is presented.
THE BANQUET.

ARCHBISHOP BRAMHALL.

"Having viewed all your strength with a single eye, I find not one of your arguments that comes home to Transubstantiation, but only to a true real Presence; which no genuine son of the Church of England did ever deny, no, nor your adversary himself. Christ said, 'This is My Body;' what He said, we do steadfastly believe. He said not, after this or that manner, *neque con, neque sub, neque trans*. And, therefore, we place it among the opinions of the Schools, not among the articles of our Faith. The Holy Eucharist, which is the Sacrament of peace and unity, ought not to be made the matter of strife and contention."—*Works*, fol. ed., p. 15.

"We find no debates or disputes concerning the Presence of Christ's Body in the Sacrament, and much less concerning the manner of His Presence for the first 800 years.

"Yet all the time we find as different expressions among those primitive Fathers, as among our modern writers at this day: some calling the Sacrament 'the Sign of Christ's Body'—the Figure of His Body'—the Symbol of His Body'—the Mystery of His Body'—the Exemplar,' Type,' and 'Representation of His Body,' saying, 'that the elements do not recede from their first nature;' others naming it 'the true Body and Blood of Christ,'—changed, not in shape, but in nature;' yea, doubting not to say, that in this Sacrament 'we see Christ'—'we touch Christ'—'we eat Christ'—'that we fasten our teeth in His very Flesh, and make our tongues red in his Blood.' Yet, notwithstanding, there were no questions, no quarrels, no contentions among them; there needed no Councils to order them, no conferences to reconcile them; because they contented themselves to believe that Christ had said, 'This is My Body,' without presuming on their own heads to determine the manner how it is His Body; neither weighing all their own words so exactly before any controversy was raised, nor expounding the sayings of other men contrary to the analogy of Faith."—*Ib.*, p. 16.

"So grossly is he mistaken on all sides, when.

he saith that Protestants (he should say the English Church, if he would speak to the purpose) have a positive belief that the Sacrament is not the Body of Christ, which were to contradict the words of Christ, 'This is my Body.' He knows better that Protestants do not deny the thing, but the bold determination of the manner by Transubstantiation."—*Ib.*, p. 226.

"Abate us Transubstantiation, and those things which are consequent of their determination of the manner of Presence, and we have no difference with them in this particular. They are ordained Priests ought to have power to consecrate the Sacrament of the Body and Blood of Christ, that is, to make Them present."—*Ib.*, p. 485.

BISHOP COSIN.

"Where is the danger and what doth he fear, as long as all they that believe the Gospel own the true nature and the Real and Substantial Presence of the Body of Christ in the Sacrament, using that explication of St. Bernard concerning the manner, which he himself, for the too great evidence of truth, durst not but admit? And why doth he own that the manner is spiritual not carnal, and then require a carnal presence, as to the manner itself? As for us, we all openly profess with St. Bernard, that the Presence of the Body of Christ in the Sacrament is spiritual, and, therefore, true and real, and with the same Bernard and all the ancients, we deny that the Body of Christ is carnally either present or given. The thing we willingly admit, but humbly and religiously forbear to inquire the manner. . . . We confess with the Fathers, that this manner of Presence is unaccountable and past finding out, not to be searched and pried into by reason, but believed by faith. And if it seems impossible that the Flesh of Christ should descend and come to be our food through so great a distance, we must remember how much the power of the Holy Spirit exceeds our sense and our apprehensions, and how absurd it would be to undertake to measure His immensity by our weakness and narrow capacity, and so make our faith to conceive and believe what our reason cannot comprehend.

"Yet our faith does not cause or make that Presence, but apprehends it as most truly and really effected by the word of Christ; and the faith whereby we are said to eat the Flesh of Christ, is not that only whereby we believe that he died for our sins, (for this faith is required and supposed to precede the sacramental manducation), but more properly whereby we believe those words of Christ, 'This is my Body;' which was St. Austin's meaning when he said, 'why dost thou prepare thy stomach and thy teeth? Believe, and thou hast eaten.' For in this mystical eating, by the wonderful power of the Holy Ghost, we do invisibly receive the substance of Christ's Body and Blood, as much as if we should eat and drink both visibly."—*Hist. of Transub.*, p. 53, 54.

"All that remains is, that we should with faith and humility admire this high and sacred mystery, which our tongue cannot sufficiently explain, nor our heart conceive."—*Ibid.*

BISHOP SPARROW.

"The Priest says, 'Lift up your hearts.' For

certainly at that hour when we are to receive the most dreadful Sacrament, it is necessary to lift up our hearts to God.

"Next is the Consecration. So you shall find in Chrysostom and Cyril last cited. Which Consecration consists chiefly in rehearsing the words of our Saviour's Institution, This is My Body, and this is My Blood, when the bread and wine is present upon the Communion Table. 'The Holy Sacrament of the Lord's Supper,' says St. Chrysostom, 'which the Priest now makes, is the same that Christ gave to His Apostles,' &c. Again, 'Christ is present at the Sacrament now, that first instituted it. He consecrates this also. It is not man that makes the Body and Blood of Christ by consecrating the holy elements, but Christ that was crucified for us. The words are pronounced by the words of the Priest, but the elements are consecrated by the power and grace of God. 'This is,' saith He, 'My Body;' by this word the bread and wine are consecrated.

"When the priest hath said at the delivery of the Sacrament, The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life, the communicant is to answer Amen. By this Amen, professing his faith of the Presence of Christ's Body and Blood in that Sacrament."—*Rationale upon the Book of Common Prayer*, p. 211, 216, 220, ed. Oxford, 1840.

HAMMOND.

"S. You told me even now, that you would show me how the phrase, 'This is my Body, in the Gospel, interpreted by, this taking and eating is my Body,' was to be understood: perhaps it may now be time for you to pay me that debt.

"C. It is a fit reason to do so; for this very phrase of St. Paul's, 'The Bread which we break is the Communion of the Body of Christ,' is the key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This breaking, taking, eating of the Bread, this whole action is the real communication of the Body of Christ to me, and is therefore by some ancient writers called by a word which signifies the participation (communication and participation being the same, only one referred to the giver, the other to the receiver), the very giving Christ's Body to me; that as verily as I eat the bread in my mouth, so verily God in Heaven bestows on me, communicates to me the Body of the crucified Saviour. And so all that I told you of the full sense of that phrase, 'Communion of Christ's Body,' is again to be repeated here to make up the sense of those words, 'This is my Body;' which being so largely enlarged on, I need not now repeat it to you."—*Practical Catechism*, p. 354, ed. 1715.

BISHOP FELL.—"Paraphrase on the Epistles."

"For this Holy Ceremony was not instituted by us for eating and drinking, but by the Lord Himself, for a sacred, solemn commemoration of His death, and to be approached with all reverence and great preparation, as being the Body and Blood of the Lord."—On 1 Cor., xi., 23.

THORNDIKE.

"Upon these premises, I am content to go to issue as concerns the sense of the Catholic

Church in this point. If it can anywhere be showed that the Church did ever pray that the Flesh and Blood might be substituted instead of the elements, under the accidents of them, then I am content that this be counted henceforth the Sacramental Presence of them in the Eucharist. But if the Church only pray that the Spirit of God, coming down upon the elements, may make them the Body and Blood of Christ, so that they which received them may be filled with the grace of His spirit; then is it not the sense of the Catholic Church that can oblige any man to believe the abolishing of the elements, in their bodily substance; because, supposing that they remain, they may nevertheless become the instrument of God's Spirit to convey the operation thereof to them that are disposed to receive it, no otherwise than His Flesh and Blood conveyed the efficacy thereof upon earth. And that, I suppose, is reason enough to call it the Body and Blood of Christ Sacramentally, that is to say, as in the Sacrament of the Eucharist. It is not here to be denied, that all ecclesiastical writers do, with one mouth, bear witness to the Presence of the Body and Blood of Christ in the Eucharist. Neither will any one of them be found to ascribe it to anything but the consecration, or that to any faith, but that upon which the Church professeth to proceed to the celebrating of it. And upon this account, when they speak of the elements, supposing the consecration to have passed upon them, they always call them by the name not of their bodily substance, but of the Body and Blood of Christ which they are become."—Epi-logue, iii., 4, p. 30.

L'ESTRANGE'S ALLIANCE, c. vii., p. 209.

Commenting on the Form of Administration.

"*The Body of our Lord, &c.*] If you take a view of the elder forms, as they stand lateral to the Common Prayer, you may perceive this constituted by the coupling and uniting of the other two, which were before unlawfully divorced; for the first form in the first book, excluding the words commemorative of Christ's Death and Passion, which those Divine Mysteries were ordered to represent, as it is the precise formula of the Mass-Book, so might it be suspected as over-serviceable to the doctrine of Transubstantiation, to which the Romanists applied it. Again, in the next Book, the Commemoration being let in, and the Body and Blood of Christ shut out, that Real Presence which all sound Protestants seem to allow, might probably be implied to be denied. Excellently well done therefore was it of Q. Elizabeth's Reformers, to link them both together; for between the Body and Blood of Christ in the Eucharist, and the Sacramental Commemoration of his Passion, there is so inseparable a league, as *subsist* they cannot, unless they *consist*. A Sacramental Verity of Christ's Body and Blood there cannot be, without the Commemoration of his Death and Passion, because Christ never promised his Mysterious (but Real) Presence, but in reference to such Commemoration; nor can there be a true Commemoration without the Body and Blood exhibited and participated; because Christ gave not those visible elements, but his Body and Blood to make that spiritual representation."

Ibid., chap. x., p. 300.

"Indeed, if consecration be of any import, if with God it reconcileth anything effectual towards the making those elements the Body and Blood of Christ, if in us it create any greater reverence to those dreadful Mysteries, then certainly that consecration must excel all others which is made in the full congregation."

TAYLOR.

"It was happy with Christendom, when she, in this article, retained the same simplicity, which she always was bound to do in her manners and intercourse; that is, to believe the thing heartily, and not to inquire curiously; and there was peace in this article for almost a thousand years together; and yet that transubstantiation was not determined I hope to make very evident; 'In synaxi transubstantiationem sero definitivè ecclesia: diu satis erat credere, sive sub pane consecrato, sive quocunque, modoadesse verum Corpus Christi;' so said the great Erasmus: 'It was late before the Church defined transubstantiation; for a long time together it did suffice to believe, that the true Body of Christ was present, whether under consecrated bread or any other way:' so the thing was believed, the manner was not stood upon. And it is a famous saying of Durandus: 'Verbum audimus, motum sentimus, modum nescimus, præsentium credimus:' 'We hear the word, we perceive the motion, we know not the manner, but we believe the presence;' and Ferus, of whom Sixtus Senensis affirms that he was 'vir nobiliter doctus, pius et eruditus,' hath these words: 'Cum certum sit ibi esse Corpus Christi, quid osus est disputare, num panis substantia maneat, vel non?' 'When it is certain that Christ's body is there, what need we dispute whether the substance of bread remain or no?' and therefore Cuthbert Tonsal, Bishop of Duresme, would have every one left to his conjecture concerning the matter: 'De modo quo id fierit, satius erat curiosum quemque relinquere suæ conjecturæ, sicut liberem fuit ante Concilium Lateranum:' 'Before the Lateran Council, it was free for every one to opine as they please, and it were better it were so now.' But St. Cyril would not allow so much liberty; not that he would have the manner determined, but not so much as thought upon. 'Firmam fidem myteriis adhibentes, nunquam in tam sublimibus rebus, illud *quomodo*, aut cogitemus aut proferabamus.' For if we go about to think it or understand it, we lose our labour. 'Quomodo enim id fiat, ne in mente intelligere, nec lingua dicere possumus, sed silentio et firmâ fide id suscipimus:' 'We can perceive the thing by faith, but cannot express it in words, nor understand it with our mind,' said St. Bernard. 'Oportet igitur (it is at last, after the steps of the former progress, come to be a duty), nos in sumtionibus divinatorum mysteriorum, indubitatam retinere fidem, et non quærere quo pacto.' The sum is this; The manner was defined but very lately: there is no need at all to dispute it; no advantage by it; and therefore it were better it were left at liberty to every man to think as he pleases, for so it was in the Church for above a thousand years together; and yet it were better, men would not at all trouble themselves concerning it; for it is a thing impossible to be un-

derstood; and therefore it is not fit to be inquired after."—*Real Presence*, vol. ix., p. 421-23.

"The doctrine of the Church of England, and generally of the Protestants, in this article, is—that after the Minister of the holy Mysteries hath rightly prayed, and blessed or consecrated the Bread and Wine, the symbols become changed into the Body and Blood of Christ, after a sacramental, that is, in a spiritual real manner: so that all that worthily communicate, do by faith receive Christ really, effectually, to all the purposes of His Passion: the wicked receive not Christ, but the bare symbols only; but yet to their hurt, because the offer of Christ is rejected, and they pollute the Blood of the covenant, by using it as an unholy thing. The result of which doctrine is this: It is bread, and it is Christ's Body. It is bread in substance, Christ in the Sacrament; and Christ is as really given to all that are truly disposed, as the symbols are; each as they can; Christ as Christ can be given; the Bread and Wine as they can; and to the same real purposes, to which they are designed: and Christ does as really nourish and sanctify the soul, as the elements do the body."—*Ibid.*, 424.

"This may suffice for the word 'real,' which the English Papists much use, but, as it appears, with much less reason than the sons of the Church of England: and when the Real Presence is denied, the word 'real' is taken for 'natural,' and does not signify 'transcendent,' or in his just and most proper signification. But the word 'substantialiter' is also used by Protestants in this question, which I suppose may be the same with that which is in the Article of Trent, 'Sacramentaliter præsens Salvator substantiâ suâ nobis adest,' 'in substance, but after a Sacramental manner;' which words if they may be understood in the sense in which the Protestants use them, that is, really, truly, without fiction or the help of fancy, but 'in rei veritate,' so, as Philo calls spiritual things, *ἀνὰκαϊότρωα οὐσίαι*, 'most necessary, useful, and material substances,' it might become an instrument of a united confession." . . . *Ibid.*, p. 427.

"One thing more I am to note in order to the same purposes; that, in the explication of this question, it is much insisted upon, that it be inquired whether, when we say we believe Christ's Body to be 'really' in the sacrament, we mean, 'that Body, that Flesh, that was born of the Virgin Mary,' that was crucified, dead, and buried? I answer, I know none else that He had, or hath: there is but one Body of Christ natural and glorified; but he that says, that Body is glorified, which was crucified, says it is the same Body, but not after the same manner: and so it is in the Sacrament; we eat and drink the Body and Blood of Christ, that was broken and poured forth; for there is no other body, no other blood, of Christ; but though it is the same which we eat and drink, yet it is in another manner: and therefore, when any of the Protestant divines, or any of the fathers, deny that Body which was born of the Virgin Mary, that which was crucified, to be eaten in the Sacrament,—as Bertram, as St. Jerome, as Clemens Alexandrinus, expressly affirm; the meaning is easy—they intend that it is not eaten in a natural sense; and then calling it 'cor-

pus spirituale, the word 'spiritual' is not a substantial predication, but is an affirmation of the manner, though in disputation, it be made the predicate of a proposition, and the opposite member of a distinction. 'That Body which was crucified, is not that Body that is eaten in the Sacrament'—if the intention of the proposition be to speak of the eating it in the same manner of being; but 'that Body which was crucified, the same Body we do eat'—if the intention be to speak of the same thing in several manners of being and operating; and this I noted, that we may not be prejudiced by words, when the notion is certain and easy: and thus far is the sense of our doctrine in this article."—*Ibid.*, 430.

"In this Feast, all Christ and Christ's Passion, and all His graces, the blessings and effects of His sufferings are conveyed."—*Holy Living*, vol. iv., p. 268.

"When the holy man stands at the Table of Blessing, and ministers the rite of Consecration, then do as the Angels do, who behold, and love, and wonder that the Son of God should become Food to the souls of His servants; that He who cannot suffer any change or lessening should be broken into pieces and enter into the body to support and nourish the spirit, and yet remain in heaven while he descends to thee upon earth; that He who hath essential felicity should become miserable and die for thee, and then give himself to thee, forever to redeem thee from sin and misery."—*Ibid.*, p. 269.

"Have mercy upon us, O heavenly Father, according to Thy glorious mercies and promises, send Thy Holy Ghost upon our hearts, and let Him also descend upon these gifts, that by His good, His holy, His glorious Presence, He may sanctify and enlighten our hearts, and He may bless and sanctify these gifts,

"That this Bread may become the Holy Body of Christ. Amen.

"And this Chalice may become the life-giving Blood of Christ. Amen."

—*Office for the Holy Communion*, vol. xv., p. 299.

"In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect: and believe, if thou art a worthy communicant, thou dost as verily receive Christ's Body and Blood to all effects and purposes of the Spirit, as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His frontlet of blood, sucking life from His heart; and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery, and the nicety of the manner of Christ's Presence; it is sufficient to thee, that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; among which, indefinitely assent to the words of institution, and believe

that Christ, in the Holy Sacrament, gives thee His Body and His Blood. He that believes not this, is not a Christian. He that believes so much, needs not to inquire farther, nor to entangle his faith by disbelieving his sense."—*Holy Living*, vol. iv., p. 172.

"And therefore the Christian ministry having greater privileges, and being honoured with attestation of the Body and Blood of Christ, and offices serving to a better covenant, may with greater argument be accounted excellent, honourable, and royal."—*Divine Institution of Office Ministerial*, t. 5, § 9, vol. xiv., 457.

BISHOP KEN.

"I believe, O crucified Lord, that the Bread which we break in the celebration of the Holy Mysteries in the communication of Thy Body, and the Cup of blessing which we bless is the communication of Thy Blood, and that Thou dost as effectually and really convey Thy Body and Blood to our souls by the Bread and Wine, as Thou didst Thy Holy Spirit by Thy breath to Thy disciples, for which all love, all glory be to Thee.

"Lord, what need I labour in vain to search out the manner of Thy mysterious Presence in the Sacrament, when my love assures me Thou art there? All the faithful who approach Thee, with prepared hearts, they well know Thou art there; they feel the virtue of divine love going out of Thee to heal their infirmities and to inflame their affections; for which all love, all glory be to Thee.

"O God Incarnate, how Thou canst give us Thy Flesh to eat and Thy Blood to drink; how Thy Flesh is meat indeed; how Thou who art in heaven art present on the Altar, I can by no means explain; but I firmly believe it all, because Thou hast said it, and firmly rely on Thy love and on Thy Omnipotence to make good Thy word, though the manner of doing it I cannot comprehend."—*Exposition of the Church Catechism*.

BISHOP HACKETT.

"That which astonisheth the communicant and ravisheth his heart is, that this Feast afford no worse meat than the Body and Blood of our Saviour. These He gave for the life of the world, these are the repast of this Supper, and these we truly partake. For there is not only the visible reception of the outward signs, but an invisible reception of the thing signified. There is far more than a shadow, than a type, than a figure. Christ did not propose a sign at that hour, but also he gave us a Gift, and that Gift really and effectually is Himself, which is all one as you would say, spiritually Himself; for spiritual union is the most true and real union that can be. That which is promised, and faith takes it, and hath it, is not fiction, fancy, opinion, falsity, but substance and verity. Therefore it cannot choose but that a real union must follow between Christ and us, as there is a union of all parts of the body by the animation of one soul. . . . But faith is the mouth wherewith we eat His Body and drink His Blood, not the mouth of a man, but of a faithful man, for we hunger after Him not with a corporeal appetite but a spiritual, therefore our eating must be spiritual, and not corporeal. Yet this is a real

substantial partaking of Christ crucified, broken, His Flesh bleeding, His wounds gaping: so He is exhibited, so we are sure to receive Him, which doth not only touch our outward senses in the elements, but pass through into the depth of the soul. For in true divinity real and spiritual are equipollent: A mystery neither to be set out in words, nor to be comprehended sufficiently in the mind, but to be adored by faith, says Calvin."—*Christian Consolations*, Bp. Taylor's Works, ed. Heber, vol. i., p. 162.

BISHOP BEVERIDGE.

"When we hear the words of Consecration repeated as they came from our Lord's own mouth, 'This is my Body which is given for you,' and 'This is my Blood which was shed for you, and for many, for the remission of sins;' we are then steadfastly to believe, that although the substance of the Bread and Wine still remain, yet now it is not common bread and wine, as to its use; but the Body and Blood of Christ in that Sacramental sense wherein He spake the words. . . . When it comes to our turn to receive it, then we are to lay aside all thoughts of bread and wine, and the Minister, and everything else that is or can be seen, and fix our faith, as it is "the evidence of things not seen," wholly and solely upon our blessed Saviour, as offering us his own Body and Blood to preserve our bodies and souls to everlasting life, which we are therefore to receive by faith, as it is the substance of things hoped for, steadfastly believing it to be, as our Saviour said, 'His Body and Blood,' which our Church teaches us are verily and indeed taken and received by the faithful in the Lord's Supper."—*Necessity and Advantage of Frequent Communion*, p. 204, 5, ed. 1721.

"Whereby He plainly signified, that what He now gave them to eat and drink, He would have them look upon it, and receive it, not as common bread and wine, but as his Body and Blood; the one as broken, the other as shed, for their sins."—*Catechism*, p. 125.

"Hence also it is, that our Church requires us to receive the Holy Sacrament kneeling, not out of any respect to the creatures of Bread and Wine, but to put us in mind that Almighty God our Creator and Redeemer, the only object of all religious worship, is there specially present, offering His own Body and Blood to us, that we may so act our faith in Him, and express our sense of His goodness to us, and our unworthiness of it, in the most humble posture that we can. And, indeed, could the Church be sure that all her members would receive as they ought with faith, she need not to command them to receive it kneeling; for they could not do it any other way: for how can I pray in faith to Almighty God, to preserve both my body and soul to everlasting life, and not make my body as well as soul, bow down before him? How can I by faith behold my Saviour coming to me, and offering me His own Body and Blood, and not fall down and worship him? How can I by faith lay hold upon the pardon of my sins, as there sealed and delivered to me, and receive it any otherwise than upon my knees? I dare not, I cannot do it, And they who can, have too much cause to suspect, that they do not discern the Lord's Body, and there-

fore cannot receive it worthily. Be sure, our receiving the blessed Body and Blood of Christ, as the Catholic Church always did, in an humble and adoring posture, is both an argument and excitement of our faith in Him. By it we demonstrate, that we discern the Lord's Body, and believe Him to be present with us in a particular sacramental sense, and by it we excite and stir up both ourselves and others to act our faith more steadfastly upon Him, in that by our adoring Him, we actually acknowledge him to be God, as well as man; and, therefore, on whom we have all the reason in the world to believe and trust for our salvation."—*On Frequent Communion*, p. 208.

BISHOP BULL.

"We are not ignorant that the ancient Fathers generally teach, that the Bread and Wine in the Eucharist, by or upon the consecration of them, do become, and are made the Body and Blood of Christ. But we know also, that though they do not all explain themselves in the same way, yet they do all declare their sense to be very dissonant from the doctrine of substantiation. Some of the most ancient doctors of the Church, as Justin Martyr and Irenæus, seem to have had this notion, that by or upon the sacerdotal Benediction, the Spirit of Christ, or a divine virtue from Christ, descends upon the elements, and accompanies them to all worthy communicants, and that therefore they are said to be and are the Body and Blood of Christ; the same Divinity which is hypostatically united to the Body of Christ in Heaven, being virtually united to the elements of Bread and Wine on earth. Which also seems to be the meaning of all the ancient Liturgies, in which it is prayed that God would send down his Spirit upon the Bread and Wine in the Eucharist."—*Answer to Bossuet. Hickes's Controversial Discourses*, vol. i., p. 249.

HICKES.

"Nay, I maintain, that no other interpretation of these words (St. Luke, xxii., 18, the words of institution) can be invented, which shall either be more probable than this of ours, or more suitable to the purpose of our Saviour. And indeed that this is the true and only meaning of the text I conclude from hence, that the Primitive Church always taught and understood it in this sense. And this I will now make good by a cloud of most unquestionable witnesses.

"And first let us hear St. Irenæus, St. Polycarp's contemporary, a most egregious assertor of Apostolical Tradition. In his fourth book, being to prove against the Marcionites that Jesus Christ was the Son of the One true God, who made the world, and instituted the law of Moses for the Jews, he draws his argument from the oblation of the Eucharist: and our opinion, says he, "is agreeable to the Eucharist, and the Eucharist does reciprocally confirm our opinion: for we offer unto the Lord those things which are His, congruously declaring the communication and the unity both of the Flesh and Spirit." And then follow these words: "For as the Bread which is from the earth, partaking of the invocation of God, is no longer common bread, but the Eucharist, consisting of

two things, an earthly and a heavenly: so also our bodies, partaking of the Eucharist, are no longer mere corruptible bodies, but have hope of a resurrection." In this passage the holy father does most expressly assert, that the Bread is made the Eucharist, that is, the Body of Jesus Christ by invocation of God, to wit, by consecration, as will appear more fully in the sequel. In his fifth book the same holy father disputes against Valentinus; and maintains, that Jesus Christ assumed the human nature truly and really, and not only in appearance, as some heretics dreamed. And to prove this also, he applies the Sacrament of the Eucharist. "And thus," says he, "to wit, according to these things, neither has the Lord redeemed us with His Blood; nor is the Cup of the Eucharist the Communication of His Blood; nor the Bread which we break the communication of His Body:" and a little after he has these words: "when therefore both the Bread broken, and the Cup mixed, have partaken of the Word of God, they become the Eucharist of the Body and Blood of Christ."—*Christian Priesthood*, App., p. cccclxxxii.

DEAN COMBER.

"Only we must note, that this Amen in the end of this [Consecration] prayer was anciently spoken by the people with a loud voice; not only to show their joining in the desire that the elements may become truly consecrated, but also to declare their firm belief that they are now to be esteemed as the very Body and Blood of Christ; let us, therefore, here most devoutly seal all that the priest hath done, and unfeignedly testify our faith by a hearty *Amen*. Lord, it is done as Thou hast commanded, and I doubt not but the mystery is rightly accomplished; I am persuaded that here is that which my soul longeth after, a crucified Saviour communicating himself to poor penitent sinners. O let me be reckoned among that number, and then I shall assuredly receive Thee, Holy Jesus. Amen."—*Companion to the Temple*, vol. i., fol. p. 543.

"Still, we do believe that every duly disposed communicant doth receive really the Body and Blood of Christ, in and by these elements, but it is by faith and not by sense. If we receive them in the manner, and to the end which Christ appointed, they give us a lively remembrance of His love and all-sufficient merit, and thereby invite our faith to embrace this crucified Redeemer, as the satisfaction for our sins; whereupon He (who is most ready to close with penitent sinners) doth by this rite of His own appointing, give Himself and the salutary benefits of His death into such, and although the manner be mysterious, yet the advantages are real, and the effect more certain than if we ate or drank His natural flesh and blood."—*Id.*, p. 540.

AN ACT OF FAITH.

"O Eternal Word of God, by whose power all things were made, I will not ask how Thou canst give me thy Flesh to eat; because I am abundantly satisfied in Thy saying, 'This is My Body:' since thou canst make it become to me whatsoever Thou sayest it is. I believe, Lord, help my unbelief! What though my senses as-

sure me, the outward substance and its accidents still remain; yet my faith and my experience tell me there is an efficacy therein, beyond the power of any other thing. Alas! the Flesh would profit me nothing, John, iv., 63, for he that is joined to Thee must be one spirit, 1 Cor., vi., 17. Oh let these sacred Symbols therefore make me partaker of Thy nature, and a partner in Thy merits: let them unite me to Thee, ingraft me in Thee, and make that Body mine which did suffer death for me, and then I shall seek no farther, but be more happy than if I could understand all mysteries: sure I am, This is thy Body in Sacrament, it communicates to us the blessings and benefit thereof, and though presented by a figure, and by a holy rite, yet it is to all purposes that which it doth represent; I will therefore receive it as Thy Body, and esteem it infinitely above all other food, that I may not be judged for not discerning Thy Body. O let it be unto me according to my faith. Amen."—*Ib.*, p. 547.

"It will not suffice me, dearest Saviour, to receive Thee in part only, for I must be wholly Thine, and (blessed be Thy name) Thou art willing to be wholly mine also. Thou hast already given me Thy Holy Body to cleanse my nature, and now Thou art preparing Thy precious blood to wash away my guilt. My sins have poured out every drop thereof, wherefore Thou presentest it to me itself, to show how truly Thou didst suffer death for me. And now, O my Redeemer, Thou hast said, This Cup is the Communion of Thy blood, and Thy truth is unquestionable, Thy power is infinite, and Thy love was such, that Thou gavest Thy heart's blood for me. I will receive it therefore as the blood of the Everlasting Covenant, the seal of all the promises of Thy Holy Gospel."

"The second happiness assured by this Holy Eucharist is, that we are thereby united to Jesus, so as to have fellowship with Him, 1 John, i., 3, and in St. Paul's phrase we do thereby become members of His Body, of His Flesh, and of His Bone, Eph., v., 30, for He gives us himself to be our food, with intent that He may be one with us, and we with Him. As some have made their leagues of friendship by drinking each other's blood, thereby intending to create a sympathy, and as it were to mingle souls: and since we have been fed with that Food, with which God feeds his dearest children, and have participated of that Spirit which quickens the great mystical body of Christ, 1 Cor., xii., 9, we may infer, that we are living members of the true Church also: let us therefore solace ourselves with reflecting upon the happiness of our present estate."

"The third benefit which worthy receivers have by this Sacrament is, that it doth consign them to a blessed immortality, and this follows from the former, it being impossible any true member of Christ should be left forever in the grave; since the Head liveth, the members shall live also, John, vi., 64, hence the Fathers called it an antidote against death, and the means to make us partakers of our Lord's immortality. For Jesus doth not only refresh our souls with a present communication of His graces, but doth seal that covenant also, one condition of which is, that He will bring us to glory."—*Ib.*, p. 566, 7.

ARCHBISHOP WAKE.

"The Bread which we break is, not only in figure and similitude, but by a real spiritual Communion, His Body. The Cup of Blessing which we bless is by the same Communion His Blood."

JOHNSON.

"Nor can I conceive how the words of St. Paul can otherwise be understood, in their full scope and latitude, when he says, 'The Cup of blessing which we bless, is it not the Communion!' &c., 1 Cor., x., 16. He supposed that the Body and Blood of Christ are communicated to us by the Bread and Wine in the Holy Eucharist. . . . And when St. Paul saith that ignorant and profane communicants 'do not discern the Lord's Body' in the Holy Eucharist, (1 Cor., xi., 29,) and that 'they are guilty of' (an indignity towards) 'the Body and Blood of our Lord,' ver. 27, he surely takes it for granted that the Body and Blood are actually there, whether they discern it or not. . . .

"I believe there is nothing that can more inflame and exalt the devotion of a sincere Christian, than to think and believe, that when he is praying at God's altar and receiving the Holy Eucharist, he has the price of his redemption in his hand, or lying before his eyes."—*Propitiatory Oblation*, p. 28, 101.

"The full and true notion of the Eucharist is, that it is a religious Feast upon Bread and Wine, that have been first offered in sacrifice to Almighty God, and are become the mysterious Body and Blood of Christ."—*Unbloody Sacrifice*, vol. ii., p. 18.

"It was the universal belief of the ancients, that, by the special presence of the Holy Spirit, the Bread and Wine were made the Body and Blood of Christ, in life and power, as they were before in figure or representation. As the natural Body of Christ was formed in the womb by the overshadowing of the Holy Ghost; so they expected, and prayed, that, by the operation of the same Spirit, the Bread and Wine might be made the Body and Blood, in a more effectual manner than they were, when offered to God as mere representatives: and it was their certain belief that the Bread thus consecrated by the secret influence of the Spirit, was the very Body of Christ in power, and energy, and to all intents and purposes of religion, and so far as it was possible for one thing to be made another, without change of substance. This was indeed no Article of their Creed, because the Creed was originally drawn not for communicants, but to be rehearsed by persons that were to be baptized, or their sureties. But it was an Article to which all communicants give their consent so oft as they received. For the Priest of old said, at the delivery of the Bread to every single communicant, 'The Body of Christ:' and every communicant answered, Amen; by which he was understood to give his consent to what the Priest said. And in the same manner they acknowledge the sacramental Wine to be the Blood of Christ. The primitive Church believed not any change of substance in the Sacrament. For they ever affirmed the Bread and Wine to remain after consecration; but that by the overshadowing of the Holy Ghost they were Christ's Body and Blood,

not only by way of type, or figure, but in real power and effect.

"And we are to observe that, in the institution, Christ says of the Bread, 'This is My Body;' of the Cup, or Wine, 'This is My Blood,' without adding any words to abate the signification of that expression. He calls the sacramental Bread My Flesh, five times in six verses in this chapter, from which I take my text, beginning at verse 51, ending at verse 56: nay, He calls it *My Flesh, which I will give for the life of the world*, verse 51. And it appears under this pledge of Bread he did actually offer His Body to the Father for the redemption of mankind. See sect. 6, and so on to the 9th, Discourse ii. And he calls the Cup, or Wine, *His Blood*, four times within the compass of four verses, beginning at the 53d, ending at the 56th. He knew full well what captious hearers he had, and that they were upon the point of deserting Him on this account; yet He does not forbear to speak the mystery, as that mystery deserved. St. Paul tells them that unworthily received the Sacrament, that they were '*guilty of the Body and Blood of the Lord*;' and the same Apostle says of the Cup, that it is '*the Communion of the Blood of Christ*;' and of the Bread, that it is '*the Communion of the Body of Christ*,' without any mollifying addition. We are not, therefore, to wonder that the primitive Church made this an Article of faith, though not of their Creed.

"And the consecrated bread and wine being thus, by the secret operation of the Holy Spirit, made the body and blood of Christ, did fully answer the characters which Christ gives us of his flesh and blood in this 6th chapter of St. John's Gospel."—*Primitive communicant*, p. 141-144.

"And I am firmly persuaded that this is the sum of what Christ teaches us in this chapter: and I cannot doubt of it when I consider, that this was the belief of all Christians in the first and purest ages.

"To believe this doctrine is, indeed, a 'work' or 'labour,' so our Saviour justly calls it. A great part of those who first heard it, could not be persuaded that it was possible for him, in any good sense, to give his flesh to be eat, his blood to be drank; or that, if He could, the benefit of eating and drinking them, could be so great as He had promised; therefore, *they went away, and walked no more with Him*, ver. 66. Christ foreknew what corrupt glosses men of latter ages would put upon his words, and how difficult it would be for private Christians to break through prejudices and mistakes, made current by the countenance and traditions of great men. And perhaps there is no one point in our religion that requires more labour and study, to be rightly informed in, at this day, than this of which I am now speaking; I mean, the true discerning of our Lord's Body in the Holy Sacrament, and the benefits promised to them who receive it, in the sixth Chapter of St. John's Gospel.—*Ibid.*, p. 176.

ARCHBISHOP SHARP.

"But what then? Do we not in the Sacrament truly partake of the Body and Blood of Christ? God forbid that any one should deny it. There is none that understands anything of the Sacrament but must acknowledge, that,

therein, to all worthy receivers, the Body and Blood of Christ is both given and likewise received by them. This is the sense of the Church of England, when she doth so often declare that she owns the Real Presence of Christ's Body and Blood to all that worthily receive the Sacrament.

"We do, indeed, own that Christ is really present in the Sacrament to all worthy receivers, and in our Communion Service we pray to God to grant that we may eat the flesh of His dear Son and drink his Blood, &c. All this we own, and it is very necessary we should."—*Sermon on Transubstantiation*, vol. vii.

LESLIE.

"Nor can the showbread in the temple be called the bread of our God so properly, so strictly, so eminently, as the Bread in the Holy Sacrament, which is the Body of Christ. . . . And does not, then, holiness and honour belong as much, at least, to the Evangelical Priesthood, who offer this Bread of our God, as the priests under the Law who set the showbread upon the holy table in the temple? And is not the one as properly the office of a priest as the other?"—*Regule and Pontificate*.—*Works*, vol. i., p. 665.

BRETT.

"We may ask again, if it be not convenient, nay, necessary, that all those who partake of this holy Sacrament should understand and know what it is they do! Ought they not to be instructed in the nature and design of it, lest they eat and drink unworthily, not discerning the Lord's Body? And how shall they discern the Lord's Body, if they are not taught that the Lord's Body is here present?"—*Sermon on the Christian Altar and Sacrifice*, p. xii.

Verse 55. He says, *My flesh is meat indeed, and my Blood is drink indeed*. That Flesh and Blood of Mine which I but now promised you that *I will give for the life of the world*, is indeed true life-giving meat and drink. 'He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.' He is in me as a member of my Mystical Body, and I in him by imparting to him of My life-giving Spirit. 'As the living Father sent Me, and I live by the Father, so he that eateth Me shall live by Me.' As the Father (see John, v., 26) hath life in himself which He received from no other, and has given to Me his Son to have life in Myself, so I will impart true life to him that feeds on Me. *This is that Bread which came down from Heaven; not as your fathers did eat manna and are dead: he that eateth of this Bread shall live forever*. The Bread which I purpose to give you is true heavenly Bread, not like that which was rained down in the wilderness, which though your fathers ate plentifully of it, yet they died in their sins; but this Bread shall cleanse you from sin, and by virtue of it those who feed upon it shall live forever. 'These things said He in the synagogue, as He taught in Capernaum. Many, therefore, of His disciples when they heard this, said, This is a hard saying, who can hear it?' Who can believe that we must become cannibals and feed upon this Man's Flesh and Blood? or without such feeding must be deprived of eternal life or happiness? 'When Jesus knew in Himself that His Disciples murmured at it, He said unto

them, Does this offend you? Do you stumble at this! Does the faith you have pretended to have now fail you? 'What and if ye shall see the Son of Man ascend up where He was before?' Will ye not then think the feeding on my Flesh more incredible than you do now? For how can you feed upon it when it is here no more? Therefore I will a little explain Myself and tell you that 'it is the Spirit that quickeneth, the flesh profiteth nothing:' bare flesh and blood without life and spirit in them can quicken or give life to nothing. 'The words that I speak unto you, they are Spirit and they are Life.' The promises that I have made you concerning giving you my Flesh and Blood to eat and drink, if you had attended to them, might have satisfied you that I spake of such Flesh and Blood as should have a quickening Spirit conveyed with them. For I plainly told you that as 'I live by the Father, so he that eateth Me shall live by Me.' I will quicken or give him life by My Spirit, that Spirit by which My Body lives, and whose quickening or life-giving virtue I will impart to that material thing which I shall make my Body and Blood, when I give this natural Body and Blood of Mine 'for the life of the world,' or the redemption of mankind. It is not Christ's doctrine that quickens and gives us life, but His Spirit, that Spirit which gave life to His own Body, and which together with His Body and Blood, or something which He dignifies with that name, which He has appointed to give us life. The Body and Blood, then, or Flesh and Blood, which, in this chapter, He promised to give (saying, 'My Flesh which I give') for our food which should nourish us unto eternal life, can be no other than that Bread and Wine which He gave when He instituted the Holy Eucharist or Lord's Supper, at which time he dignified them with the name and virtue of His Body and Blood. And so the Holy and most ancient Fathers (who lived nearest to the Apostles' days, and, therefore, best understood the Apostles' language and doctrine, consequently could best expound them) have interpreted this passage, as appears from St. Ignatius particularly, who, being the disciple of St. John who wrote the Gospel where alone this discourse of our Saviour is recorded, is to be preferred to all other expositors; and he tells us, as I have before observed, that the Holy Eucharist is the medicine of immortality, our antidote that we should not die, but live forever in Christ Jesus."—*Scripture Account of the Holy Eucharist*, p. 113.

"Now by comparing these words (the words of institution) of our Saviour which he spake when he communicated this Bread and Wine to his disciples, and called those elements His Body and Blood, with those He before spake in the sixth chapter of St. John, which I have already proved were spoken with relation to the Holy Eucharist; for in that chapter, ver. 51, 'The Bread that I will give is My Flesh, which I will give for the life of the world.' We may thus paraphrase them: 'you may remember some time ago when I taught in Capernaum, and the Jews there told me of their fathers' eating manna in the desert, which they called Bread from heaven, upon which I promised them, that if they would believe in Me, I would give them true bread from Heaven, which should nourish

them unto eternal life; and that this Bread was My own Flesh and Blood. They thought this a hard saying, thinking that I intended they should eat that natural flesh they then saw, and that natural Blood then and still in My veins. I did not then think it proper to explain Myself any farther to them than to tell them, that what I had said was to be understood in a spiritual sense, 'That it is the Spirit that quickeneth; the words that I speak unto you, they are Spirit and they are Life.' But now I will make good that promise to you; here is Bread and Wine, which I have now offered to God, and have blessed them with My Spirit, and thereby made them My Body and Blood in power and virtue. These I now give to you, eat the one and drink the other, and you shall receive all the benefits and blessings you then heard Me promise to those who should eat My Flesh and drink My Blood, 'I will raise you up at the last day, and you shall dwell in Me and I in you.' And that the Church of England, (to whose Book of Common Prayer this author gave his assent and consent, when he was first admitted to a cure of souls in London) believes the sixth chapter of St. John to relate to the Holy Eucharist, is plain, for it is upon the authority of that chapter only that she can say in her Exhortation to her communicants, that 'If with a true penitent heart and lively faith we receive that Holy Sacrament, then we spiritually eat the Flesh of Christ and drink his Blood, then we dwell in Christ and Christ in us, we are one with Christ and Christ with us: for there is no other place of Scripture but the sixth chapter of St. John's Gospel where this doctrine is to be learned.'—*Ibid.*, p. 137.

WHEATLEY.

"In these words of the Consecration Prayer, 'Hear us, O merciful Father,' &c., the sense of the former is still implied, and consequently by these the elements are now consecrated, and so become the Body and Blood of our Saviour, Christ."—c. iv., s. xxii., p. 301, Oxf. ed., 1819.

"A Real Presence of the Body and Blood of Christ in the Eucharist is what our Church frequently asserts in this very office of communion, in her Articles, in her Homilies and her Catechism; particularly in the two latter. In the first of which she tells us, 'Thus much we must be sure to hold, that in the Supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent—but the Communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, is through faith wrought in the souls of the faithful, &c., who therefore, (as she farther instructs us in Catechism) verily and indeed take and receive the Body and Blood of Christ in the Lord's Supper. 'This is the doctrine of our Church in relation to the Real Presence in the Sacrament, entirely different from the doctrine of Transubstantiation, which she here, as well as elsewhere, disclaims.'—*Ibid.*, s. xxxi., p. 330.

BISHOP WILSON.

"We offer unto thee, our King and our God, this Bread and this Cup.

"We give thee thanks for these and for all Thy mercies, beseeching Thee to send down

Thy Holy Spirit upon this sacrifice, that He may make this Bread and Body of thy Christ, and this Cup the Blood of thy Christ; and that all we, who are partakers thereof, may thereby obtain remission of our sins, and all other benefits of His Passion.

"And, together with us, remember, O God, for good, the whole mystical Body of thy Son: that such as are yet alive may finish their course with joy; and that we, with all such as are dead in the Lord, may rest in hope and rise in glory, for thy Son's sake, whose death we now commemorate. Amen.

"May I always receive the Holy Sacrament in the same meaning, intention, and blessed effect, with which Jesus Christ administered it to his Apostles in his last Supper."—*Sacra Privata*, p. 93, 94.

"If, therefore, he ask how often he should receive this Sacrament, he ought to have an answer in the words of an ancient writer: 'Receive it as often as you can, that the old serpent, seeing the blood of the true Paschal Lamb upon your lips, may tremble to approach you.'"—*Pa-rochialia*, ed. 1840, p. 63.

GRABE.

"The English divines teach that, in the Holy Eucharist, the Body and Blood of Christ, under the species, that is, the signs of bread and wine, are offered to God, and become a representation of the Sacrifice of Christ once made upon the Cross, whereby God may be made propitious."—*Daniel Brevint, &c., Jeremy Taylor. M.S. Advocaria*, printed Tract, 81, p. 368.

BISHOP OF EXETER.

"When any of us speak of this great mystery in terms best suited to its spiritual nature; when, for instance, we speak of the real Presence of Christ's Body and Blood in the Holy Eucharist, there is raised a cry, as if we were symbolizing with the Church of Rome, and, as if this Presence, because it is real, can be nothing else than the gross, carnal, corporeal presence indicated in Transubstantiation. Now here, as with respect to Baptism, I will not argue the point, but will merely refer to the language of our Church, in those authorized declarations of its doctrine to which we have assented, and in those formularies which we have both expressly approved, and solemnly engaged to use.

"It is very true, that none of these declarations or formularies use the phrase 'real Presence,' and, therefore, if any should attempt to impose the use of that phrase as necessary, he would be justly open to censure for requiring what the Church does not require. But, on the other hand, if we adopt the phrase, as not only aptly expressing the doctrine of the Church, but also as commended to our use by the practice of the soundest divines of the Church of England, in an age more distinguished for depth, as well as soundness, of Theology than the present—such as Abp. Bramhall, Sharp, and Wake, (all of whom do not only express their own judgment, but also as witnesses of the general judgment of the Church in and before their days; 'No genuine son of the Church of England,' says Bramhall, 'did ever deny a true Presence,') if, I say, we adopt the phrase, used by such men as these, and even by those who, at

the Reformation, sealed with their blood their testimony to the Truth against the doctrine of Rome, (I allude especially to Bishops Ridley and Latimer—and even to Cranmer, who, when he avoided the phrase so abused by the Romanists, did yet employ equivalent words) it will be sufficient for the justification both of them and of us, to show, that the language of the Church itself does, in fact, express the same thing, though in different terms. Still, I fully admit, that Christian discretion would bid us forbear from the use of the phrase, if the objection to it were founded on a sincere apprehension of giving offence to tender consciences; and not, as there is too much reason to believe, on an aversion to the great truth which it is employed to express."—*Charge*, p. 69-71.

The following summary of the "Anglo-Catholic doctrine of the Eucharist" is added, not with any view of introducing the respected author into the controversy, but as extracted from a work which, since the publication of the first edition, has received the sanction of the most Reverend the Archbishops of Canterbury and Armagh, to whom it is, with permission, inscribed.

"This Catholic and Apostolic Church has always avoided any attempt to determine too minutely the mode of the true Presence in the Holy Eucharist. Guided by Scripture, she establishes only those truths which Scripture reveals, and leaves the subject in that mystery, with which God for His wise purposes has invested it. Her doctrine concerning the true Presence appears to be limited to the following points:

"Taking as her immovable foundation the words of Jesus Christ: 'This is My Body... This is My Blood, of the new Covenant;' and 'Whoso eateth My Flesh and drinketh My Blood hath eternal life;' she believes that the Body or Flesh, and the Blood of Jesus Christ, the Creator and Redeemer of the world, both God and man, united indivisibly in one Person, are verily and indeed given to, taken, eaten, and received by the faithful in the Lord's Supper, under the outward sign or form of Bread and Wine, which is, on this account, the 'partaking or communion of the Body and Blood of Christ.' She believes that the Eucharist is not the sign of an absent body, and that those who partake of it receive not merely the figure, or shadow, or sign of Christ's Body, but the reality itself. And as Christ's divine and human natures are inseparably united, so she believes that we receive in the Eucharist, not only the Flesh and Blood of Christ, but Christ himself, both God and man.

"Resting on these words, 'The Bread which we break, is it not the communion of the Body of Christ?' and again, 'I will not drink henceforth of this fruit of the Vine;' she holds that the nature of the Bread and Wine continues after consecration, and, therefore, rejects transubstantiation, or 'the change of the substance,' which supposes the nature of bread entirely to cease by consecration.

"As a necessary consequence of the preceding truths, and admonished by Christ Himself, 'It is the Spirit that quickeneth, the flesh prof-

iteth nothing; the words that I speak unto you they are Spirit and they are life;' she holds that the Presence (and therefore the eating) of Christ's Body and Blood, though true, is altogether 'heavenly and spiritual,' of a kind which is inexplicable by any carnal or earthly experience or imagination; even as the Sonship of the Eternal Word of God, and His Incarnation, and the Procession of the Holy Spirit, are immeasurable by human understandings.

"Believing according to the Scriptures, that Christ ascended in His natural Body into Heaven, and shall only come from thence at the end of the world; she rejects, for this reason, as well as the last, any such real Presence of Christ's Body and Blood as is 'corporeal' or 'organical,' that is, according to the known and earthly mode of existence of a body.

"Resting on the Divine promise, 'Whoso eateth My Flesh and drinketh My Blood, hath eternal life,' she regards it as the more pious and probable opinion, that the wicked, those who are totally devoid of true and living faith, do not partake of the Holy Flesh of Christ in the Eucharist, God withdrawing from them so 'divine' a gift, and not permitting His enemies to partake of it. And hence she holds that such a faith is 'the means by which the Body of Christ is received and eaten,' 'a necessary instrument in all these holy ceremonies;' because it is the essential qualification on our parts, without which that Body is not received; and because 'without faith it is impossible to please God.'

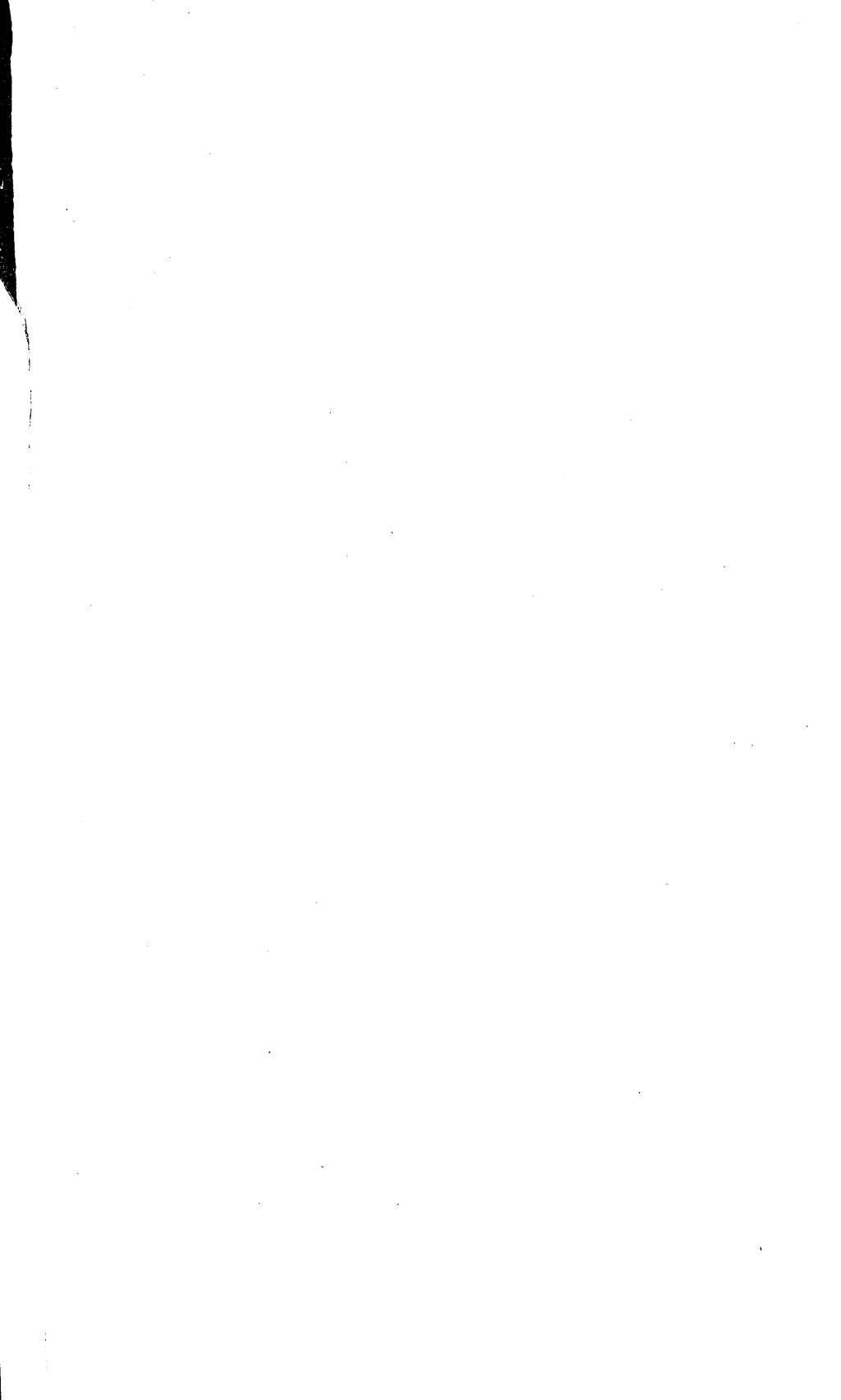
"Following the example of our Lord Jesus Christ, and of the Apostles, and supported by their authority, she believes that "the blessing," or "consecration," of the Bread and Wine is not, without effect, but that it operates a real change; for when the Sacrament is thus perfected, she regards it as so 'divine a thing,' so 'heavenly a food,' that we must not '*presume*' to approach it with unprepared minds, and that sinners, although they only partake of the Bread and Wine, partake of them to their own *condemnation*, because they impiously disregard the Lord's Body, which is truly present in that Sacrament. Hence it is that the Church, believing firmly in the real Presence of the 'precious and blessed Body and Blood of our Saviour Je-

sus Christ,' speaks of the Eucharist as 'high and holy mysteries,' exhorts us to consider the 'dignity of that holy mystery,' that 'heavenly feast,' that 'holy table,' 'the banquet of that most heavenly food,' even 'the King of kings' table.'

"Such is the simple, the sublime, and, what is more, the true and scriptural doctrine of our Catholic and Apostolic Church—a doctrine which cannot be accused of heresy except from ignorance or uncharitableness. Even our adversaries are compelled sometimes, by the force of truth, to clear the Church of England from the imputation of disbelieving the sublime mysteries of this Holy Sacrament, and reducing it to a common spiritual exercise, in which the mind of the individual derives edification, and perhaps grace, from the contemplation and remembrance of an absent Redeemer's sufferings.

"Our doctrine leaves this subject in the sacred mystery with which God has enveloped it. It is not to be denied that the Roman doctrine of Transubstantiation facilitates the mental conception of that mystery; but it has the fatal defect of being opposed to the plain language of Scripture; and if those statements are to be explained away, and reduced to merely figurative expressions, according to the doctrine of Paschasius Radbertus and his school; the Berengerians, Zuinglians, and Socinians, may with reason claim a similar privilege of arbitrarily explaining away into figures the very passages in which the doctrine of the true presence itself is conveyed.

"The Roman doctrine of Transubstantiation is entirely founded on human reasoning, on the nature of bodies, and the supposed incompatibility of the scriptural statement that the Eucharist is Bread and Wine, literally understood, with the other expressions of Scripture. But what Bossuet has observed of the philosophical reasonings of the School of Zurich and Geneva against the real Presence, "*que les recevoir en matiere de religion, c'est detruire non seulement le mystere de l'eucharistie, mais tout d'un coup tous les mysteres du Christianisme,*" is perfectly applicable to those of Romanists for their Transubstantiation."—*Palmer's Treatise on the Church*, vol. ii., p. 526-533.



PAT. NO.
877188

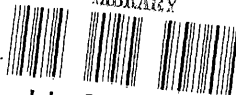
Manufactured by

GAYLORD BROS. Inc.

Syracuse, N. Y.

Stockton, Calif.

THE UNIVERSITY OF CHICAGO
LIBRARY



11 078 450

BV
826
P93

gay/nd
Posey

The holy Eucharist a comfort
to the penitent.

APR 22 1950 Bindery

Wm. D. ...

Delma Cohen

5-6-54

5-24-54

BV

826

P93

SWIFT HALL LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY



11 078 450